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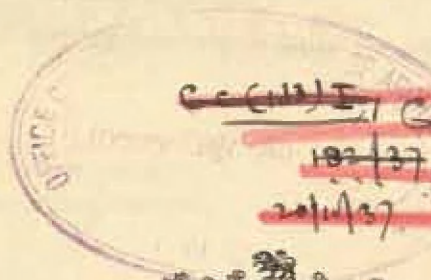
ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

27273

FOR THE YEAR 1935 ~~1937~~



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BANGALORE:

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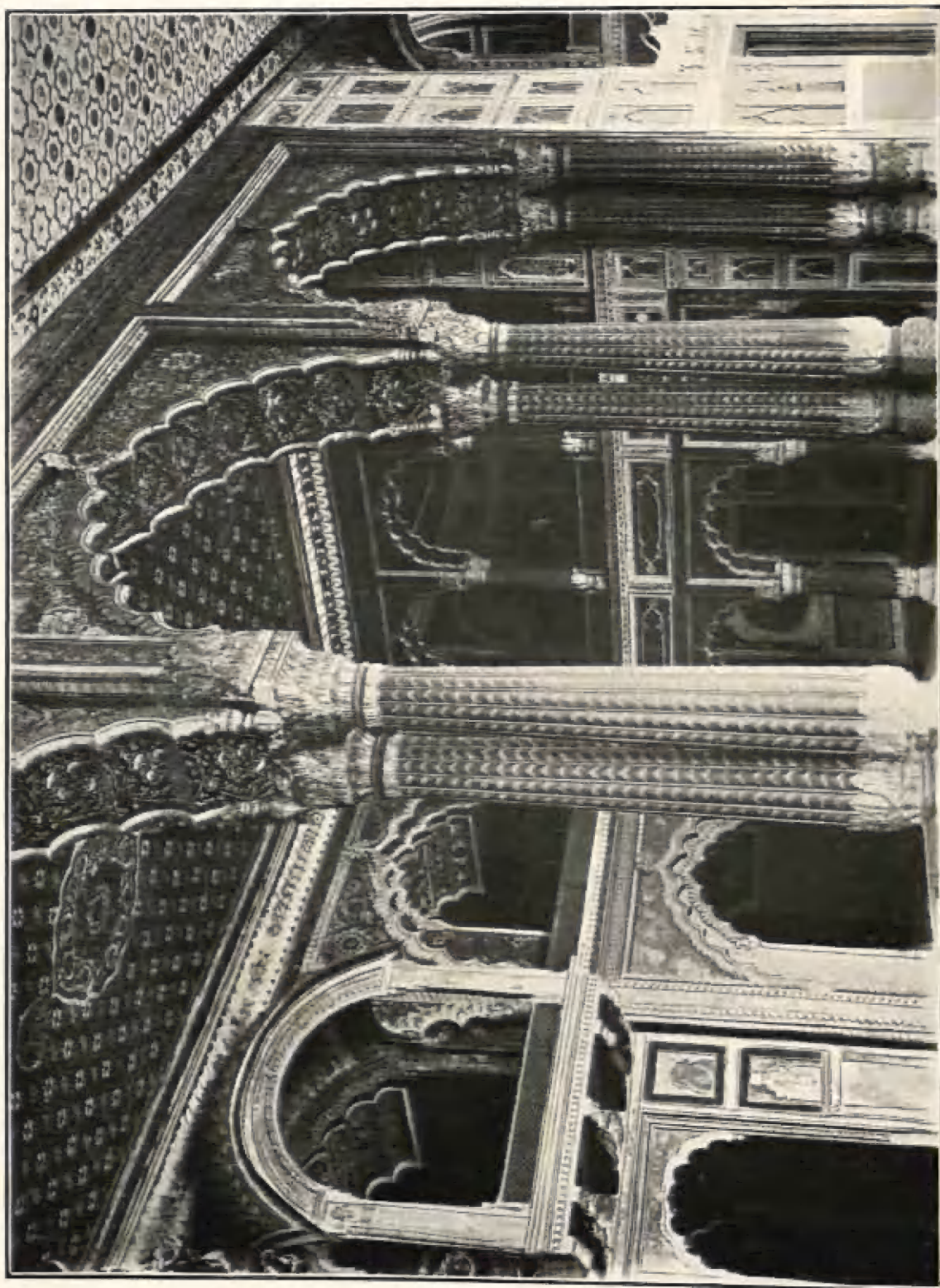
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ERRATA.

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"	"	"	26	"	"	"	"
"	20	"	7	"	building	"	building
"	33	"	31	"	how	"	show
"	"	"	"	"	constructed	"	constructed
"	51	"	4	"	month	"	month
"	53	"	29	<i>delete</i>	of in representing of Rāvapa		
"	56	"	27	<i>for</i>	bell-shaped	<i>read</i>	bell-shaped
"	61	"	35	"	Pl. XX. 2	"	Pl. XIX, 2
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"	145	"	26	"	Effectd	"	effected
"	146	"	6	"	cursed	"	to have cursed
"	172	"	<i>last</i>	"	sons	"	sons ;
"	173	"	5	"	Vitrakaha	"	Vrikaha
"	174	<i>Add below the 29th line :—</i>					
		Son —Commander-in-chief Chāmaraīabhadar.					



DARYA DAULAT, SERINGAPATAM, INTERIOR VIEW (p. 63).

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1935.

PART I—ADMINISTRATIVE.

Staff. There was no change in the staff. The Architectural Assistant was retransferred to work at the Government Architect's Office at Bangalore.

Tours. The Director toured in parts of the Mysore, Bangalore, Kolar and Hassan districts for collecting archaeological data and also for noting the needs of the monuments from the conservation point of view. The Assistant to the Director toured in parts of the taluks of Molakalmuru in the Chitaldrug District, Chennagiri in the Shimoga District, Hassan in the Hassan District, and Gundlupet, Seringapatam and Krishnarajnagar in the Mysore District for collecting inscriptions. The Architectural Assistant worked mostly at the headquarters until he was retransferred to Bangalore.

During the summer of 1935 the Director made an extensive tour in Western and Northern India at his own cost for the purpose of getting first hand acquaintance with Indian Architecture and Sculpture outside Mysore. Among the places visited were :—

Goa,	Abu,	Muttra,
Belgaum,	Ajmer,	Brindavan,
Kolhapur,	Chittorgarh,	Delhi,
Pandharpur,	Udaipur,	Amritsar,
Poona,	Ujjain,	Lahore,
Nasik,	Bhilsa,	Harapa,
Karle,	Sanchi,	Taxila,
Elephanta,	Udayagiri,	Peshawar,
Bombay,	Khajuraho,	Khyber Pass,
Ahmedabad,	Gwalior,	Baramula,
Junaghad,	Agra,	Mussoorie,
Girnar,	Fatepur Sikri,	Lucknow,

Ayodhya,
Allahabad,
Sri Kasi,
Sarnath,
Patna,
Nalanda,

Gaya,
Buddha-Gaya,
Santiniketan,
Calcutta,
Bhuvaneswar,
Khandagiri,

Puri,
Konarak,
Simhachalam,
Waltair,
Madras.

The ancient monuments, excavations and museums were studied and the chief universities and important colleges were visited.

Among the ancient sites explored were Maṭūrapaṭṇa and Kundāpa and the hill-fort of Rahmangarh. Special attention was paid to the work of conserving the famous temples at Bēlūr and Halebīd.

A large number of unpublished inscriptions were collected during the year and about 50 of them are now published. One of these

Epigraphy.

is a copper plate grant dated Śaka 873 relating to King Rājāditya and throws some light on the relations between the Gaṅga, Chālukya and Rāshtrakūṭa kings of the period. Another is a stone inscription of the Hoysaḷa king, Ballāḷa II, recording a grant by his minister Mahadeva to the temple of Shaṇmukha in Kumārasvāmibetṭa and refers to a previous grant to the temple by the Rāshtrakūṭa king, Kṛishṇa.

During the year the detailed report of the department for 1930 was published.

Publications.

The printing of the report for 1931 was completed and the printing of the reports for 1932 and 1933 made good progress. Guide books were prepared for Nandi, Bēlūr and other places of interest but could not be printed.

The coin collection of the Bēlūr temples was acquired for the department and a detailed study of the coins excavated at Chandravalli was commenced.

An interesting Kannaḍa manuscript named 'Mādhavāṅkana Kāvya' was discovered and studied.

My thanks are due to the staff of the department for their co-operation in carrying out the work of the year.

KALLESVARA TEMPLE, ARALAGUPPE.



CENTRAL CEILING (p. 11).

PART II—STUDY OF ANCIENT MONUMENTS.

ARALAGUPPE.

CHENNAKEŚAVA TEMPLE.

About 3½ miles directly to the west of Bāpasandra, close by the M. S. M.

Railway line, stands the village of Araḷaguppe (Alariguppe of the inscriptions) which has several interesting old buildings. The largest of these is a Hoysaḷa temple dedi-

cated to Kēśava which stands on a high ground in the centre of the village. It is a single-celled temple with a tower and appears to be a cross between the Kēdārēśvara temple at Halebīḍ and the Lakshmī-Narasimha temple at Hosaholalu. The outer wall of the garbhagriha and the corresponding portion of the platform are shaped like a star with sixteen points. There is a regular sukhanāsi, in front of which is a navaraṅga, squarish in shape and having nine aṅkaṇas. To the east of the navaraṅga is its extension with the sides of the entrance aṅkaṇa flanked by stone benches. Outside these benches are the pierced windows and railings while the rest of the temple is walled up. The temple has excellent ceilings, pillars and wall decorations. A portion of the latter, however, is concealed from view by the appurtenant Narasimha temple on the south.

The temple has no connected inscriptions except the signatures of sculptors under some of the wall images. From the resemblance of

History.

the garbhagriha to that of the Kēdārēśvara temple at Halebīḍ and of the rest of the temple and its sculptures to those of the temples at Nuggihaḷḷi and Hosaholalu, the date of the temple has to be guessed as being somewhere about the first half of the 13th century A.D.

The temple is raised on a platform, about 4' high, whose contour follows that of the temple. Its five cornices have unworked faces. One

Platform.

set of steps only leads up to it on the east and is flanked by niched towers. Every alternate point of the star appears originally to have had a sculptured elephant of poor workmanship. One of these is now in position on the north-west and three others are found around the temple.

The basement around the navaraṅga and garbhagriha resembles those of the Halebīḍ Kēdārēśvara and Nuggihaḷḷi Lakshmī-Narasimha temples and has six sculptured friezes fully executed.

Basement.

The general impression conveyed by the sculptured wall is one of profuse grandeur.

Frieze A.—The lowest frieze contains caparisoned elephants with riders moving forth to battle. The animals are represented in all their usual fighting and playful attitudes.

Frieze B.—The second frieze is that of horsemen with swords and lances, cantering forth to battle as in a procession. Some of the animals wear mail armour and the riders wear gaiters and shorts. Here and there camels with drums break the monotony of the horses.

Frieze C.—The third frieze is a long creeper scroll of the usual type in high relief.

Frieze D.—The fourth one is the mythological frieze illustrating the Rāmāyaṇa and the Bhāgavata. The chief scenes can be indentified as follows:—

East wall: commencing from the south of the Navaraṅga doorway:

(a) A king seated in state (Daśaratha?) flanked by lady attendant and soldiers.

South of front aṅkaṇa:—

(a) Daśaratha is received in Svarga by Indra and other gods.

(b) The *Putrakāṁśhṭhi* sacrifice.

(c) Daśaratha and his queens receive the sacred porridge.

South-east of Navaraṅga:

(a) Rāma and his three brothers are born and are suckling.

(b) Daśaratha celebrates the birth of his children.

South of Navaraṅga:—

(a) The babies are named by the king and queen in state.

(b) The cradle ceremony.

(c) The infants crawling on fours.

(d) The boys learn archery.

(e) The depredations of Mārīcha and Subāhu.

(f) Viśvāmitra seeks Rāma and Lakshmaṇa.

(g) Rāma and Lakshmaṇa follow Viśvāmitra.

(h) Rāma and Lakshmaṇa slay Tāṭakā near her hill.

The south outer wall of the sukhānāsi and garbhagṛiha is hidden by the Nara-simha shrine.

West of Garbhagṛiha:—

(a) Rāma, Lakshmaṇa and Sītā live on the banks of the Gōdāvarī.

(b) They slay demons who attack them in the jungles.

(c) [To be indentified].

(d) They slay Virādha.

(e) They cut off the nose of Śūrpanakhī and destroy the headless Kabandha.

KALLESVARA TEMPLE, ARALAGUPPE.



UMAMAHESVARA (p. 12).

(f) Rāma :pursues the golden deer, while Rāvaṇa carries off Sītā in a vimāna held in his left hand.

(g) Jātāyu is slain by Rāvaṇa.

North of Garbhagriha :—

(a) Coronation durbar of Sugrīva.

(b) Rāma sends out Hanumān.

(c) Hanumān brings news to Rāma.

(d) Darbhaśayana.

(e) A multi-headed figure : perhaps, Rāvaṇa.

(f) Rāma, Lakshmaṇa and Sītā standing.

(g) Rāma, Lakshmaṇa, Bharata, Śatrughna and Sītā are taken in procession.

North of Sukhanāsi :—

(a) Coronation procession of Śrī Rāma with musicians and dancers celebrating.

The Rāmāyaṇa ends here. The Bhāgavata begins :

North-west of Navaraṅga :—

(a) Lakshmīnārāyaṇa in Vaikuṇṭha.

(b) Lakshmīnārāyaṇa and Durgā in conference.

(c) Vasudēva brings Kṛishṇa to Yaśōdā in Gōkula.

(d) Kamsa attempts to kill the new born child, and is punished by her in the shape of Durgā.

North of Navaraṅga :—

(a) Kamsa in durbar sends Pūtānī.

(b) Kṛishṇa is brought up in Gōkula.

(c) He is fondled by ladies, rocked in a cradle, crawls on the floor and is brought up with Balarāma.

(d) Kṛishṇa slays Pūtānī.

West Buttress :—

(a) Cart-loads of butter and milk are taken to Kṛishṇa.

(b) Kṛishṇa destroys the twin trees.

East Buttress :—

(a) Kṛishṇa slays Dhēnukāsura.

South-east of Navaraṅga :—

(a) Kṛishṇa slays an elephant, perhaps Kamsa's elephant.

North of front ankaṇa :—

(a) Kṛishṇa and Balarāma overcome the wrestlers.

(b) Kāṭyaṅgamardana.

(The story is a little confused here.)

East of front ankana :

Groups of Gōpīs admiring Kṛishṇa.

The fifth basement frieze around the navaraṅga and garbhagriha contains a row of makaras with uplifted heads while the sixth is a frieze of hamsas in various artistic attitudes.

Instead of the last two friezes, in front of the temple, however, is a row of Yakshas seated between pilasters bearing turrets with intervening rearing lions. Above the row of turrets is a slanting railing with creeper scroll band below and jewelled band above between which is a row of sculptured panels separated by cylindrical double pilasters. The panels contain images of ladies, dancers, musicians and soldiers and are not of high class workmanship.

Above the railing on the east are a series of pierced windows with un-worked surfaces. One of these slabs on the south-east contains

Wall Decorations.

a Kannada inscription of about 1700 A.D.

The wall around the rest of the temple is, as usual, divided into the upper and lower halves by a cornice ornamented with beaded pendants and floral dentils. Below it are the large wall images having mostly scroll work and lion faces on the pedestals and creeper tōranas like those at Nuggihalli and Sōmanāthapur. The images also are of the same quality as at Hosaholalu being profusely ornamented and quite good, though shortish and thick limbed. They are, in order, from the south-east of the navaraṅga and running clockwise :—

1. 2. Lakshmī and Amaranārāyaṇa. The latter is seated on the coils of Ādiśeṣha.

South of Navaraṅga :—

3. Dancing Gaṇeśa.

4. Mōhinī with attendant removing thorn from foot.

5. 6. Six-handed Sarasvatī dancing, playing on vīṇā, with lady attendant on left.

7. 8. 9. Harihara (?) standing with a consort on each side. His four hands hold rosary, chakra, śankha, broken (bowl ? supported by rod). Sculptor's name in Kannada : Honoja.

10. Six-handed goddess (Hariharēśvari ?) with musala, padma, chakra, śankha, pāśa and kapāla or bowl in her hands. The sculptor's initial appears on a number of these sculptures.

11. Viṣṇu standing as Kēśava (?) (padma, śankha, chakra, left hand free and loose).

12. Vēṇugōpāla.

13. Viṣṇu standing as Śrī Kṛishṇa.

14. Lakshmīnarasimha.

15. Viṣṇu as Śrī Rāma : six-handed (arrow, chakra, padma, śankha, musala and bow).

16. Viṣṇu standing six-handed (abhaya, arrow, śanka, padma, bow, varada).
17. Six-handed Lakṣmī standing (padma, goad, chakra, śankha, pāṣa, phala).
18. Yōganārāyaṇa (four-handed). The sculptor Honnōja is mentioned as having built the temple.
19. Lady (Lakṣmī) offering flowers.
20. Six-handed Viṣṇu standing (chakra, two hands covered by later wall, pāṣa, shield, and śankha)—Gōvinda (?)

A number of images including Ugranarasimha are concealed in the Narasimha temple.

West of Garbhagriha :—

21. Varadarāja—only two hands visible (abhaya and śankha)
22. Śarasvatī dancing, eight hands (broken, broken ankuṣa, rosary, book, pāṣa, tāla (?) vīṇā); a drummer on each side.
23. 24. Goddesses with padma and phala.
25. Viṣṇu standing as Kalki (?) (sword, chakra, śankha, abhaya).
26. Varadarāja (dāna, chakra, śankha, abhaya.)
27. (a) and (b) Lakṣmī.
28. Viṣṇu standing, four hands [arrow, chakra, plantain or sugarcane plant (?), bow]. A peculiar form, to be identified.
29. Trimūrti (?) with eight hands (sword, broken, trident, chakra śankha, pāṣa, padma, oblong shield).
30. Goddess standing.
31. 32. Viṣṇu standing as Janārdana (padma, chakra, śankha, pāṣa, 2 other hands broken, one on either side). Lakṣmī to left.
33. God standing (Harihara ?); four hands holding sword, chakra, śankha and trident.
34. Mōhinī dancing with uplifted cobra.
35. 36. Viṣṇu standing (chakra, musala, musala, śankha); Lakṣmī on left.

North of Garbhagriha :—

37. 38. Viṣṇu as Balarāma (?), standing (abhaya, musala, chakra, śankha); Lakṣmī on right.
39. 39 (a) Viṣṇu as Paraśurāma [padma, paraśu, chakra, musala (?)]; Lakṣmī on left.
40. Viṣṇu as Halāyudha (chakra, plough, musala, dāna.)
41. Lakṣmī.
42. Lakṣmī.
43. Viṣṇu as Halāyudha (padma, plough, chakra, musala.)
44. 45. Viṣṇu standing (abhaya, chakra, śankha, musala); Lakṣmī on right.
46. 47. Eight-handed Harihara (?) standing (rosary, chakra, cobra, padma, śankha, plough, musala, abhaya). Lakṣmī on left.

48. 48 (a). Vishṇu standing with the two front hands joined in yōgamudrā and the two back hands holding chakra and śankha. Lakshmī on right.

49. 50. 51. Vishṇu standing [padma (?), musala, chakra, śankha] with a consort on each side.

52. 53. 54. Kāṭyāyana flanked by consorts.

55. Lady with padma and phala.

56. Garuḍa.

57. 58. 59. Vishṇu standing (musala, padma, gadā, chakra) flanked by consorts.

60. 61. Vishṇu standing (phala, chakra, pāśa, musala). Lakshmī on right.

62. Mōhinī molested by a monkey.

63. Vishṇu standing as Mādhava (?).

64. 65. Vishṇu as Varadarāja with Lakshmī on right.

66. Vishṇu standing eight-handed (musala, arrow, padma, chakra, bow, śankha, goad, pustaka). (Pl. IV, 2). To be identified.

67. Goddess.

68. 69. God standing (rosary, vajra, gourd, bowl, broken) with consort on right.

70. Vishṇu as Venkaṭeśa (?) (abhaya, śankha, chakra, kaṭihasta).

71. Harihara (trident, concealed in buttress wall, śankha, rosary).

72. Vishṇu standing [musala (?), chakra, śankha, dāna].

73. Lakshminārāyaṇa.

74. Vishṇu standing, with four hands—(tree branch, chakra, śankha, padma).

75. Vishṇu standing, front hands joined in añjali and back hands holding chakra and śankha.

76. Vishṇu as Śrī Rāma (arrow, śankha, chakra, bow).

77. Eight-handed Harihara (musala, trident, gadā, chakra, śankha, goad, paraśu, musala.)

78. 79. Vishṇu standing (śankha, chakra, śankha, padma). Lakshmī on left.

80. 81. Concealed by east buttress wall.

82. Lakshmī.

83. 84. Vishṇu dancing; eight hands [rosary, mudrā with the thumb and the *anāmika* (ring finger) joined together (?), chakra, broken, śankha, samamudrā, lambahasta, kalāśa]. (Pl. IV, 1). Lakshmī on left.

85. 86. Harihara (padma, chakra, śankha, trisūla) with consort on right.

Above the dividing cornice is the usual row of turrets borne on single or double pilasters with a number of images of goddesses holding phala and padma standing on the north and south of the navaraṅga wall.

The eaves are of the usual type with beaded pendants and floriate dentil projections. The parapet is composed of four cornices, the lowest bearing flowers, the second makara mouths, the third being unworked, and the fourth supporting the row

Eaves and Parapet.



1. KESAVA TEMPLE, ARALAGUPPE, VISHNU
DANCING (p. 8).



2. KESAVA TEMPLE, ARALAGUPPE, VISHNU (p. 8).



3. KRISHNA TEMPLE, CHIKMALUR,
VENUGOPALA (p. 16).



4. GANAPATI TEMPLE, KURUDUMALE,
SUBRAHMANVA.



of śikharas which have, interspersed among the kīrtimukhas and Yakshas, the following: on the east, six-handed Lakshmī dancing; on the south, six-handed Viṣṇu along with his consorts; and on the north, Lakshmī in the yōga posture with an attendant Lakshmī on each side.

Tower. The star-shaped tower, which is formed of four tiers of comparatively plain turrets with kalaśaless śikhara above, has a fine outline effect. Its eastern projection has lost the Śaḷa group.

A plain unworked doorway leads into the navaraṅga which has the usual nine aṅkanas with an additional eastern aṅkana and the stone benches on the east side. It has no side niches, but has two niches against the western wall containing Gaṇeśa (south) and Mahishāsura-mardīnī, a good group (north). The other images kept in the navaraṅga are a fine well sculptured image of Kēśava, six feet high with the two front hands and nose broken,—perhaps the original image of the temple,—and a small recent image of Rāmānujāchārya which is now worshipped as Guṇḍappa.

Navaraṅga Pillars. The navaraṅga pillars are of two main varieties. The four central pillars and the easternmost two are of the lathe-turned bell-shaped type, rather stout and fat, but finely ornamented with beaded work round the bell, and scroll work on the pot and abacus. The capitals have beaded work and lions in the corners. The other two pillars are of the bell-shaped sixteen-fluted kind and have bracket figures of musicians connecting the abacus with the wheel-moulding.

Ceilings. Most of the ceilings of the temple are deep and dome-shaped. They are, commencing from the east doorway and running clockwise:—

1. The Dikpālakas on the octagon with a row of Yakshas above and circular indented gallery with three concentric circles and a pendant bud in the dome.
2. A twelve-pointed star-shaped gallery with concentric circles above.
3. Six-pointed star-shaped gallery with concentric circles.
4. Octagonal gallery with concentric circles above.
5. Śrīchakra-shaped gallery with concentric circles above.
6. Flat ceilings with padma medallions.
7. Squares with interlaced serpentine band.
8. Eight-pointed, star-shaped gallery with concentric circles above.
9. Circular gallery with concentric circles above.
10. Indented circular gallery with concentric circles above.

The sukhanāsi doorway is of the usual Hoysaḷa type with dvārapālas and simple perforated screens on the jambs and Amaranārāyaṇa on the lintel with five turrets and intervening lions on the cornice.

Sukhanasi.

The sukhanāsi ceiling has a shallow padma dome.

The garbhagriha doorway is flanked by dvārapālas and has Lakshminārāyaṇa on the ceiling. The garbhagriha ceiling is

Garbhagriha.

almost flat with padma medallions. In the cell on a large Garuḍa pedestal stands a smallish image of Kēśava which

is of definitely Hoysaḷa workmanship with profuse ornamentation, a consort on each side and a serpentine tōraṇa with the ten avatāras around its edge. But it is doubtful if this was the original image, since an outline marked on the upper surface of the pedestal suggests a much larger image. Possibly the broken one kept in the navaraṅga was originally in this cell.

The temple which is a typical structure of the common class of ornate Hoysaḷa temples is rapidly going to ruin. It deserves to be better cared for and looked after.

1. The foundation of the temple on the north has sunk by nearly half a foot and the building with its tower has a slight leaning on this side.

Conservation.

2. To prevent the navaraṅga walls from falling outward two buttress walls of size stones and a stone beam buttress have been given on the north side. They are ugly and cannot be done away with unless the walls are rebuilt.

3. For the Ugra-Narasimha figure on the south outer wall of the sukhanāsi a large shrine with a garbhagriha and a navaraṅga has been constructed in later times with varied materials among which are four slim bell-shaped Chālukyan pillars collected perhaps from the older temples to the east of the village. Since the Ugra-Narasimha image on the wall was damaged a separate Lakshminarasimha image is now being worshipped in the same shrine. In the interest of both the temples it is absolutely necessary to remove the extraneous structure and rebuild it for Lakshminarasimha somewhere else. This would give Lakshminarasimha his own independent temple and open to view the beautiful sculptures on the south wall of the Kēśava temple.

4. On the north-east and elsewhere, owing to the action of rain water a portion of the foundation is laid bare. This should be covered up very early with a stone revetment.

5. Proper arrangements may be made for the regular worship of the gods in the village by employing for Kēśava and Narasimha a regular Vaikhānasa priest. That would make the temple more popular and ensure public attention to it.

6. Since the railway line is about a hundred yards to the south of the village a flag station may be erected here at which local trains at least would stop.

7. The roof has cracked and is leaking in many places. It has to be repaired and the stones of the platform to be reset and cement-pointed.

KALLĒŚVARA TEMPLE.

About 200 yards to east north east of the Kēśava temple and close to the tank is a group of old temples known as the Pañchalīngas. Of these the temple of Kallēśvara is the largest. It is shaped roughly like a latin cross with its top to the east. The main shrine of Kallēśvara is on the west and consists of a small garbhagriha, an open sukhānāsi, and a navaraṅga. Evidently it is a building very much older than the Hoysaḷa period. In all probability it hails from the Pallava period, i.e., about the 9th century A.D.

Its walls are practically straight and without ornamentation except for low, flat and plain pilasters and the two pierced stone windows of the navaraṅga which have fine designs. On the south one is a creeper scroll with two men riding lions in the convolutions, while the north one, which perhaps bore dancing figures, is broken. A modern porch leads to the navaraṅga doorway which is of fine workmanship. Its jambs have seated Yakshas and Śaiva dvārapālas, vertical bands of creeper scroll and rope ornamentation. Above the Gajalakṣmī lintel are Yakshas with dwarfish bodies, while on the canopy above them are the characteristic horseshoe kīrtimukhas.

The navaraṅga which is about 16' × 16' has three kinds of pillars. The central ones are of the slim bell-shaped Chālukyan type; those of the sukhānāsi are similar with sixteen fluted lower shafts rising on octagons, while the wall pilasters are squarish with the same bell shape.

The ceilings are all flat and plain except the central one which is of marvellous workmanship and of great sculptural importance. It is a flat ceiling with nine panels, from the four central revetments of which are suspended four flying Gandharvas with garlands in their hands. In the outer panels are the eight Dikpālakas with consorts and attendants on their vāhanas. Each one of these figures is beautifully conceived and executed. In the central panel is Tāṇḍavēśvara in a vigorous pose beautifully executed. The ornate kirīṭas, the broad chest, slim waist, tapering arms, fish-like thighs, moderate ornamentation and life-like representation place the figures of this ceiling among the finest sculptures in the Mysore State. (Pl. II). Among the points of interest may be noticed :—

- (1) The peculiar pose of Śiva's limbs.
- (2) The musicians accompanying Śiva, especially the drummer with three *tabala*-like drums made by stretching leather over the mouths of three pots, and the flutist who rides on a cobra;
- (3) The clouds through which Indra's four-tusked elephant is moving in the heavens;
- (4) Varuṇa's makara which has only two front legs, its back being scaly and its sides floral;

- (5) Vāyu's finely horned antelope flying through the air;
- (6) The musical attendants and garlanding Gandharvas of Īśāna, which are sculptured almost completely in the round.

Each one of the panels deserves to be separately photographed, especially Tāṇḍavēśvara, Īśāna and Varuṇa.

The garbhagriha doorway is also old though of plainish workmanship; and the flat-headed large liṅga is placed on a fine broad *yōnī*.

The Nāṇḍi in the outer navaraṅga which faces Kallēśvara is not very beautiful. The north shrine is now almost completely ruined and the granite pillars that stand there are of modern workmanship. A broken image of Kēśava of Hoysaḷa workmanship stands in it facing south with a flat slab of the ceiling falling on its head.

The east shrine which is also modern contains an image of Sūrya, also of Hoysaḷa workmanship, placed on a pedestal with seven horses.

The south shrine which is also modern contains a beautiful old image of Umāmahēśvara. (Pl. III). The god is two-handed and sits in sukḥāsana with marvellous ease and grace. By his side sits his consort, while above him are two flying Gandharvas and below is a recumbant Nāṇḍi. The graceful contour of the bodies and the ease of their poise and the beauty of their proportions are wonderful. The tōraṇa is thin and unimportant. This image, very probably, belongs to the same period as the Kallēśvara temple, *i.e.*, about 900 A.D. The ceiling in the Kallēśvara shrine and the Umāmahēśvara image remind us strongly of Ajanta art.

The other liṅga temples nearby are two to the right and two to the left. Three of these are intact on the inside and contain respectively Chālukyan pillars of the following types:—

Other Temples.

- (1) Round bell-shaped.
- (2) Square bell-shaped, with sixteen-pointed fluted shafts.
- (3) Indented square pattern.

They remind us strongly of the Maraḷēśvara and Pātālēśvara temples at Talkāḍ. The whole series is built on a large platform about 100 yards north to south and 50 yards east to west, which is faced all round with dressed granite slabs. This island was probably surrounded by the old tank which is now silted up on the west. This set of temples appears to belong to the Gaṅga times.

The earth around these temples had better be excavated to the depth of about 4 feet when the temples would be easier to enter. The Kallēśvara temple was repaired about five years ago by one Bhadramma. Its stone stepped-pyramid tower and indented square-bottomed sikhara are now plastered over and surmounted by a metal kalāśa. It is a very old temple which deserves to be protected and placed under Class I for conservation.



1. AMRITESVARA TEMPLE, MALURPATNA
SOUTH-WEST VIEW (p. 13).



2. CHAUDESVARA TEMPLE, MALURPATNA,
TORANA (p. 14).



3. VIRAGAL, MALURPATNA (p. 13).



4. RAMA TEMPLE, KUDALUR, VENKATESA ?
(p. 14).

MALURPATNA.

Maḷūrpaṭṇa, in the Chennapaṭṇa Taluk, is about five miles from Maḷūr and is situated on the right bank of the Kaṇṇā river. It appears to have been an important agraḥāra during the Gaṅga, Chōḷa and Hoysaḷa days. It contains several vīragals one of which is figured on Pl. V, 3, about half a dozen old granite temples and a large number of Grantha, Tamil and Old Kannaḍa inscriptions.

AMṚITĒSVARA TEMPLE.

The Amṛitēśvara (Arkēśvara) temple stands to the south-west of the village and is in a condition of advanced ruin. It has a garbhagṛiha and a sukhanaṣi with four pillars built evidently in the Chōḷa days as seen from the inscriptions. The sukhanaṣi pillars are round and ornamented and resemble those of the Maraḷēśvara and Pātālēśvara temples at Talkāḍ. The outer walls are ornamented with pilasters and niches in low relief. The front navaraṅga is a Hoysaḷa addition of the days of Narasimha I with at least four of its pillars finely fluted and bearing elephants, flowers, etc., carved in low relief. The temple has a stone tower. (Pl. V, 1).

The temple is so ruined that it is difficult to restore it to its original form. It has some lands, and worship is being offered to its black liṅga by a peasant. A pillar of the sukhanaṣi which has fallen down and two of its beams could be restored to their position with the help of the labour which the villagers promise. A battened wooden door may be provided.

Conservation.

NĀRĀYAṆAŚVĀMI TEMPLE.

About a hundred yards to the north-west of the Amṛitēśvara temple is another temple in which there are two images of Viṣṇu as Janārdana; one is an early Vijayanagar figure in the round and the other a granite relieve which has an older look. The hands are thus disposed: abhaya with padma in the palm, chakra, śaṅkha, gadā with fingers pointing to the feet. There is some evidence that the temple had formerly a navaraṅga. What now remains is the Chōḷa structure consisting of the garbhagṛiha and the pillared sukhanaṣi and a small rude porch of recent times.

What the temple needs is only the clearing of the neighbourhood. A half-built compound wall of recent times surrounds the temple.

Conservation. There does not appear to be any need to complete it since the building has a door which can be locked.

VARADARĀJA TEMPLE.

The Varadaraja temple is a small structure which is now being used as a private dwelling of the priest. He may be removed to some other house and the neighbourhood cleaned.

CHAUDĒSVARĪ TEMPLE.

The temple of Chaudēsvarī near the tank has a large late Vijayanagar prākāra and a mukhamanṭapa with a few rounded pillars which appear to date from the Hoysala period. The rest of the temple which is possibly of the Gaṅga or Chōla period consists of a garbhagriha with two octagonal simple pillars. In the navaraṅga are a number of unimportant relievo sculptures as in the Pātālēśvara temple at Talkād. The navaraṅga doorway is guarded by two Yaksha dvārapālas. The main image is a meso-relievo showing a beautiful image of Chāmuṇḍā seated in sukhāsana and spearing the fallen rākshasa. The pose is unusual, dignified and interesting.

In the place of the Nandī manṭapa there is a stone tōraṇa or gate-way adorned with pilasters borne on dwarfs or Yakshas. It has an interesting top representing the section of a dome. (Pl. V, 2).

ĪSVARA TEMPLE.

The Īsvara temple near the tank is a modern structure of little importance containing an old liṅga set up on a modern pīṭha. The walls are badly cracked.

Since there are so many temples in such a small place it would be better if renovation efforts are concentrated on a few only, preferably Chaudēsvarī, Nārāyaṇasvāmi and Arkēśvarasvāmi temples.

KUDALUR.

Kūdalūr is a village about four miles on the way from Maḷūr to Maḷūrpaṭṭa.

Situation.

It also appears to have been a prosperous agrahāra in the Chōla days dating from which are two temples known as Śrī Rāma temple and Maṅgaḷēśvara temple.

The Śrī Rāma temple has a neglected appearance with cracked walls. Against one of its outer walls is found a relievo image of Venkaṭeśa (?)

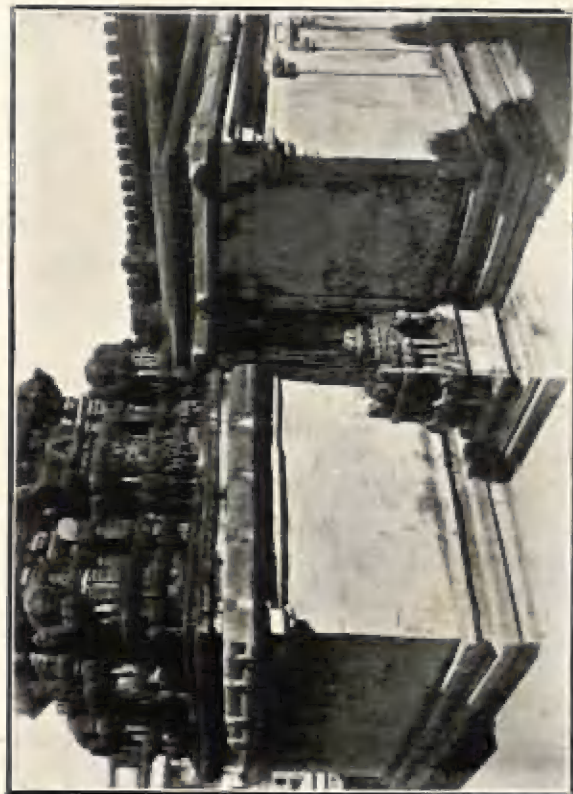
Sri Rama Temple.

with abhaya, prayōga-chakra, śankha and kaṭihasta (Pl. V, 4).

The navaraṅga walls bear the masons' marks in Kannaḍa characters. Were they rebuilt in Vijayanagar times? To the north of the temple the cart-track passes through a deep cutting which reveals many layers of glazed redware potsherds, sometimes with incised ornamentation.



1. KRISHNA TEMPLE, CHIKMALUR, SOUTH-WEST VIEW (p. 15).



3. APRAMEYA TEMPLE, DODDAMALUR, SOUTH-WEST VIEW (p. 18).



2. KAILASESWARA TEMPLE, DODDAMALUR, SOUTH-WEST VIEW (p. 17).



4. SYED IBRAHIM'S TOMB, CHANNARAYANA (p. 21).

About a hundred yards to the north-east of the Rāma temple are the ruins of the temple of Mangalēśvara which appears to have faced westwards, having a garbhagriha, a sukhānāsi and a navaraṅga with roughly worked pillars. The numerous inscriptions of the temple show that it was built in the Chōla or Hoysala period. It is impossible to do anything to save this temple. It would be better if the inscription stones and the three large liṅgas are rescued from destruction and stored in a safe place. To the north of this temple is a stone-built tank, about 60 feet square, near which are a number of male and female relieves.

CHICKMALUR.

ŚRĪ ARKĒŚVARASVĀMI TEMPLE.

Chickmalūr is an old agrahāra town with the temples of Gōpālakṛishṇa and Arkēśvara.

The Arkēśvara temple is a plainish structure with a small garbhagriha, a sukhānāsi, and a navaraṅga with four very plain octagonal pillars and a large porch of four pillars to the east and a smaller one of two to the south. It has a close resemblance in outline to the Vaidyēśvara temple at Talkād, though it has almost no ornamentation. On the outer walls of the garbhagriha appear typical pilasters and niches which are imitations(?) of the Chōla period. No Yakshas or other figures below or on the eaves are found in the temple.

To the north of the navaraṅga a door admits us into a small chamber with a brick niche in which perhaps was formerly housed the Dēvī image. In the navaraṅga are now found the following rude sculptures. Saptamāṭrikas, Virabhadra with vīṇā, Shaṇmukha, Varadarāja and Sūrya.

The sukhānāsi has three aṅkaṇas extending from north to south and then a smaller sukhānāsi leading to the centre. The liṅga appears to be a natural stone.

The temple appears to be in a comparatively strong condition and is a muzrai institution. A compound wall was built around it but it is now embedded in the earth. This outer yard should be excavated and the compound wall rebuilt. Electric light may be installed, if it is not very expensive.

Conservation.

GOPĀLASVĀMI TEMPLE.

The Gōpālasvāmi temple appears to be part of the Chickmalūr agrahāra, since the Arkēśvara temple is exactly to its north-east. It has a small garbhagriha, a double sukhānāsi, a navaraṅga and a porch of peculiar form. The latter is really a porch of three aṅkaṇas with another of a single aṅkaṇa projecting from the centre. (Pl. VI, 1).

The pillars of this porch and doors of the navaraṅga appear to belong to the 14th century and bear numerous Tamil and Grantha inscriptions. The pillars, again, have sixteen-sided imitation flutings like those in the Hiḍimbēśvara temple at Chitaldrug and on the cubical mouldings appear various bas-relief figures including Narasimha, Janārdana, circling acrobats, Vēṇugōpāla, a lady feeding deer, etc. The pillars are elegant and are crowned with capitals having pendent drop-brackets. The dvārapālas are rude sculptures in granite. The only thing of any sculptural value in the temple is the main image of Vēṇugōpāla, about 4' high, which appears to be carved in pot-stone in imitation of Hoysala work. The image and its tōraṇa are of one piece and the latter is well-designed, though the ten avatāras are absent. The figure is fine and is reclining upon a cow which is feeding its calf. (Pl. IV, 3). A flute is held in the god's hands and the lips are shaped to show the act of blowing into the flute. The archaic smile noticed in the images of the Vaidyēśvara temple at Talkād is found on this god's face.

The garbhagriha has on its outside pilasters and niches resembling Chōla work. The towers of most of these temples appear to have been rebuilt in the late Vijayanagar period with flattish bricks typical of the Pāllegār times.

The mahādvāra which is without a tower is also a Vijayanagar structure. The large stone inscription to its south-east is buried in the ground and should be dug up and set up in the same place.

The temple is in a fair state of preservation, being provided with four ugly but serviceable modern windows. In the south-west corner a

Conservation.

stone block is out of position and could be easily restored.

The whitewash on the inscriptions must be removed.

The north wall is bulging out in a few places. It must be repaired. The institution is a muzrai one and not a protected monument.

KALLĒŚVARA TEMPLE.

To the north-west of the Gōpālasvāmi temple on the right bank of the river stands a small temple of Kallēśvara with a large kalyāṇi to its north (C. 120' × 120'). The building, though small and modest, appears to be a Chōla construction and bears numerous Tamil inscriptions on its pillars and walls. It appears to have undergone a reconstruction sometimes with brick walls in the late Vijayanagar period as seen from the flat bricks used. But wherever the older work exists, as on the wall pilasters and niches and the pillars of the navaraṅga, the workmanship is correct and tasteful. The pillars are of the sixteen-sided fluted type, with sculptured cubical mouldings. The navaraṅga and sukhanāsi doorways have both the rudrāksha beads. The līṅga is a small one on a square pedestal and appears to have been disturbed from its original position. The garbhagriha is very dirty

and full of debris. Worship could be revived in this temple by the Muzrai Department at a small cost. The western wall of the navaraṅga is out of plumb. There is no porch in front of the navaraṅga.

DODDA-MALUR.

KAILĀSĒSVARA TEMPLE.

(Pl. VI, 2.)

The Kailāsēśvara temple appears to have been constructed as a part of the Periya Maḷūr Agrahāra by a Chōḷa officer about 1000 A.D.

History. It is seen from the Tamil inscriptions in which the temple abounds, that grants and improvements were made to it in the late Chōḷa period, *i.e.*, about 1100 A.D., in the early Hoysaḷa period (about 1140 A.D.) and the late Hoysaḷa period (1320 A.D.); and from the brick work, etc., we gather that further renovations were made in the 17th century. From an inscription by the side of the mahādvāra it is gathered that Vira Ballāḷa III made some grants to the temple; and to his time we may have to assign the mahādvāra and the porch and possibly also the navaraṅga pillars.

The temple has a two-pillared garbhagriha and a sukhanāsi, both of which bear distinct traces of Chōḷa work with their pilasters and niches, the rows of kubjas and hamsas below the eaves, and kīrtimukhas on the sharply curved eaves.

Description. The towers above are no doubt of the 17th century and are in a ruined condition. The navaraṅga whose basement cornice also bears numerous Tamil inscriptions, is less artistic. It is supported by four pillars with fluted shafts and cubical mouldings which would probably date from the Chōḷa period. The mukhamanṭapa of six aṅkaṇas is also probably of the 14th century, some of its pillars having octagonal bell mouldings and two others being cylindrical. In the navaraṅga are kept the images of the Saptamātṛikas, of Sūrya, Bhairava and Nandi.

In the north wall of the navaraṅga a doorway leads us to the Pārvatī shrine which has also a navaraṅga and a sanctum. The workmanship here appears to be of a later date, though for the basement cornice numerous stones with Tamil inscriptions have been used. The Kailāsēśvara linga is of dark grey stone and is about 3½' high with its square pedestal. The brick towers of both the shrines are of about the 17th century.

The navaraṅga doorway has the rudrāksha beading as in the Vaidyēśvara temple and there are some pillar brackets lying about which contain the typical Chōḷa wave design.

This temple of Śiva which is one of the oldest in the neighbourhood is in a dilapidated and neglected condition. This is perhaps due

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to the fact that the cultured inhabitants of the place are, without exception, Śrivaishnavas. Though the building

is not of high architectural merit, as a piece of Chōla work standing for 900 years, it deserves some attention. The tower of the Pārvatī temple is in an advanced state of ruin and may be removed. The Pārvatī image of early Vijayanagar times (14th century) is now kept in the sukhanāsi and may be reinstalled. The walls of the main temple and its pillars are in many places out of plumb and could be set right with only the expenses for labour. It is necessary for the Executive Engineer to visit the place and send up an estimate for its repairs. On receipt of his report the question of renovating the temple may be considered.

APRAMĒYA TEMPLE.

(Pl. VI, 3.)

The Apramēya temple is the largest in the neighbourhood and perhaps the most important from the point of view of worship. It is

General Description.

in the centre of a Brahman agrahāra with the Kailāsēśvara temple in the north-east. It has a high prākāra wall and

a large mahādvāra surmounted by a high brick tower typical of the late Vijayanagar days.

On the inside of the prākāra wall all around runs a fine verandah or 'Kaisāle', three aṅkaṣas broad, at the back of which, in many places, are shrines housing the Jīyar, Nammālvār, Maḍapallināchōhār, Tirumangai Ālvār, Dēśika, Kūrattālvār, Piḷḷailōkāchārya, Bhāshyakār and Bālakṛishṇa. The last shows the child Kṛishṇa in the interesting pose of moving on all fours with a lump of butter in the right hand. The image is disproportionate and is said to be the original of which a similar figure in the Mysore Kṛishṇa temple is a copy. The pātālāṅkaṣa is borne on high octagonal pillars and appears to be of the Pāllegār times. The votive images of Rāmadāsa and his consort, Manchi-Lakshmī, stand in this pavilion. It is possible that these people got it constructed in the days of Jagadēvarāya. The Lakshmī shrine is found in the south-west corner of the prākāra and contains an image of the same period.

The main temple appears to be an old Chōla structure considerably altered, repaired and improved in the Vijayanagar period. Its

The main temple.

octagonal basement cornices and outer walls have a large number of Tamil inscriptions some of which go back to

the Chōla times. The earliest references to the god Apramēya appear to date even from the time of Rājendra Chōla (?), i.e., before the days of Rāmānujāchārya.

The garbhagriha and many of the stones used for the rest of the structure appear to belong to the Chōla times ; but the sukhanāsi which is large and borne on two heavy Vijayanagar type pillars with drop pendants, octagonal shafts and cubical mouldings and the navaraṅga of four similar, but taller, pillars are all structures definitely of the Vijayanagar period. There can be no doubt that these portions were largely rebuilt during the days of Achyutarāya or even later as seen from the mason's marks in modern Kannada. A further indication is given by a row of fine relievo sculptures found on the architrave in front of the navaraṅga. Here Rāma and Sītā are seated in state with all the court in attendance. These images remind us of similar things on the architrave at Kaḷale and elsewhere and belong definitely to the 16th century. In the navaraṅga are two dvārapālas and a Vishvaksēna. The main image of Apramēya, about 4½' high, is really Janārdana with abhaya and padma combined. The figure and its tōraṇa are all of one piece. It is a beautiful image, finely ornamented. The chakra and śankha are held between the finger tips, the former being of a peculiar shape with a large hub. The kirita also is ornamented with vertical bands. Even the finger nails of the image are well worked reminding us of Hoysala workmanship. But the absence of the ten avatāras from the tōraṇa and other features suggest that it is either an eleventh century sculpture or one belonging to the 14th century. The archaic smile is not pronounced. In all probability it is the original Chōla piece.

The temple is a prosperous muzrai institution and an ancient monument of class II. Its inscriptions have been covered over with white-wash which should be removed. Several parts of the surrounding verandah and mahādvēra are said to be

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leaky. They may be repaired. It may be suggested that the bhakta-vigraha of the Mahārāja may be kept in a chamber at the back of the mahādvēra facing north. The ground around the temple may be levelled and kept clean, no cattle being housed in that locality. A park to the east near the river would add to the attraction of the place. In the north-west corner of the sukhanāsi is a cellar for depositing safely images, etc. A similar one appears to exist in the north-east corner of the navaraṅga.

CHANNAPATNA.

The Timmappa Rāj Urs Mansion is a large three-storeyed building situated near the railway line on the north side of the middle of

Thimmappa Raj Urs Mansion. Channapaṭṇa town. It appears to have been constructed by Thimmappa Rāj Urs, a brother-in-law of Kṛishṇarāja Voḍeyar III, and the *faujdar* in command of Channapaṭṇa. The building is a typical Hindu mansion of the early 19th century with a verandah or *jagali* in front, large halls and rooms in the front block

and a fine large open quadrangle behind. Here existed in former times three rows of rooms on the east, north and west with a gateway at the back. The kitchen, the store-rooms and the domestic and women's apartments were formerly here. In the middle of the courtyard, at its back, is a small pond or 'koḷa' which gets its water-supply through a 'kārañji' from a tank called Kunṇīrkaṭṭe in the Bangalore Road. The whole town has its kārañji system as this building has.

The first floor of the front buiding has a large Darbar hall supported by a row of six wooden pillars of the ornate 19th century type. These have fine Turuvekere black stone pedestals, ornate bottoms, fluted shafts converging towards the top brackets finely painted and gilded. The beams and ceilings which are all of wood are beautifully painted with elegant designs formed of floral figures with infillings of flowering creepers and plants. The character of the painting appears to be mixed, Indo-Moslem designs being particularly prominent. These designs should be compared with those in the Darya Daulat and the Jaganmohan Palace and the Amba Vilās.

Electric wiring appears to have been put in about six months ago and in many places it has damaged and covered the painting designs. This should not have been done without the approval of the Archæological Department. The plaster of the inner

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walls of the room to the north-west of the Darbar Hall has separated from the *tadike* wall and is in danger of coming down and even causing accidents. It should be attended to immediately. The heavy almirahs of the Sub-Registrar's Office in the 2nd floor may be removed, the office itself being removed to some other rooms down-stairs. The quadrangle may be converted into a well laid out flower garden, since it has two small kārañji tanks. It is possible to convert these latter into fountains, if the pressure of water is sufficient. The question of transferring the Taluk Office to a more suitable modern building may be seriously considered. In that case the mansion may be used as a local Art Museum and a rest house for respectable guests. The woodwork and paintings of this building are worthy of preservation and of being copied.

The building has a fine large staircase in the north-east room resembling that in the Jaganmohan Palace. Several of the doorways are finely designed and painted, the Gaṇḍabhērūṇḍa appearing on the lintel.

The lintel of the front doorway has a fine little pavilion underneath which stands Vēṇugōpāla reclining on a cow.

Inside the town of Channapṣṭṇa there are the temples of Lakshminārāyaṇa and Nīlakaṇṭhēśvara. The latter is a large structure in which the pātālāṅkaṇa and mukhamanṭapa appear to be of the early 18th century by their tall tapering fluted pillars. The rest of the temple with its garbhagriha,

Lakshminarayana and Nīlakanthesvara Temples.

sukhanāsi and largish navaraṅga with its northern cell for the utsavamūrti are of the middle Vijayanagar period. The images of Lakshminārāyaṇa and Pārvatī are good pieces of modern workmanship, the former having a hooded cobra behind. The Nīlakaṇṭha līṅga is large and round-headed and has an ancient appearance. A marble image of Ādiśankara is found in one of the cells. The temple deserves better attention by the Muzrai Department. Its present keeper Vasudeva Sarma is keeping it neat and clean. He deserves encouragement.

Akkalshah Khadri Darga Makan. Akkalshah Khadri Darga is built in memory of the religious preceptor of Nawab Hyder Ali Khan. The tombs are in a hall about 20 feet square and covered by a dome which appears to have a double wall. The dome, though large and squattish, is in the Moghul style with a bulbous body placed upon a floral bottom and surmounted by a kalāśa and tower. Its walls are so thick that small chambers have been made in the corners. A verandah runs around the square structure and the stone pillars on the west are designed as those of a temple. The building is surrounded by a large number of large and small tombs. There is a small masjid on the west for offering prayers.

The institution has a muzrai grant of Rs. 1,400 and is situated in a very prominent place. The neighbourhood may be kept cleaner and the approach planned out with a walk of flower trees, etc. Perhaps it would be better to give the darga an approach pathway. An estimate for its further repairs has been sanctioned.

Syed Ibrahim's tomb. Syed Ibrahim's tomb is close to the Bangalore Road, facing east. (Pl. VI, 4). It has a small central room with a dome above. Around runs a wide stone verandah with octagonal pillars of the plainish Hindu type. The bulbous dome is less squattish than that of the other tomb and the kalāśa is placed also upon an inverted tower. The main or east door has a tablet stating "Tomb of Sayyid Ibrahim, Commandant of Bangalore". In the tomb room below the dome is an ornamental design running all round. The institution has a large compound with several smaller buildings some of which are used as dwelling houses of his descendants and others as halting places for travellers. The Mysore Muzrai Department has no connection with this institution. The grant of Rs. 22 is made by the British and the institution is thus maintained. The place is endowed well enough to be much better kept.

Near the dargas is the tomb of Ummarkhan close by the roadside. It is said that it has a large underground chamber in which hangs a cradle supporting the coffin of Ummarkhan.

Fort door. Only a small part of the western extremity of the old Channapaṭṭa fort now remains. Part of this is visible from the railway train. The Mysore gateway which has been declared as a protected monument has now entirely disappeared except

for two walls of earth and rubble standing on either side with the stone facing peeled off and utilised for building purposes. One of the holes through which passed the beam formerly used as a bar for the doors is still to be seen. The Hanumān temple just inside the gateway has been rebuilt in a modern form. It contains a bas-relief of Hanumān of the usual Vijayanagar times and shows that the old Fort wall was a Hindu structure of the 16th century, perhaps built by Jagadēvarāya. Close-by on the north there is a stone maṇṭapa which might after all have been a gateway. It is doubtful if there is any use in continuing it as a protected monument.

The Varadarāja temple at Channapaṭṇa is the main temple of the old town and a large structure resembling the Apramēya temple at Maḷūr in most respects, except that it is even less ornamental and the prakāra and verandahs are ruined. The image is that of Janārdana as in Maḷūr but the top of the tōraṇa appears to be absent. The temple and the image are all of the middle Vijayanagar times. It has a garbhagriha, a sukhanāsi of two pillars, a navaraṅga of six pillars, a pātālāṅkaṇa and no tower. It is a muzrai institution.

ABBUR.

Abbūr is a small village on the left or eastern bank of the Kapvā river, 5 miles to the north of Channapaṭṇa. An inscription of the Chōla times records that a son of Mādigavuḍa built a tank (perhaps by putting an *anicut* across the river) and received as gift some lands from the people of the Maḷūr village. For some centuries its story is obscure, since no evidence is available. It is said that Brahmanya Tirtha, the guru of Vyāsarāya, lived and died here (C. 1500 A.D.) and a stone tomb was erected over him. A Nāgari copper plate grant of Vyāsarāya-svāmi states that he obtained it from Kṛishṇarāya and gifted it away as a vṛitti to 32 Madhva Brahman families. No trace of the agrahāra is visible. There are eight tombs (brindāvanas) including the chief one, showing that eight Madhva sanyāsis stayed here for several generations. The Kundāpur Matt claims that Brahmanya Tirtha and Vyāsarāya belong to that Matt and not to the Sōsale Matt. In the neighbouring hill there is a cave which, it is said, Purushōttama Tirtha, the guru of Brahmanya Tirtha, entered and disappeared into. It is possible that Purushōttama Tirtha and Brahmanya Tirtha had their headquarters here and that Vyāsa Tirtha migrated to Anegondi from this place. In memory of his guru, Vyāsa Tirtha might have made a gift of the neighbourhood as a Madhva agrahāra. The chief Brindāvana is a stone one about 4½' high, with a rude small image of a sanyāsi with a kamaṇḍalu carved on its east face. A small Hanumān shrine stands to its south. One of the neighbouring tombs bears a Nāgari inscription reading 'Śrī Śā. śa. 1840 Pim. Jē. śu, Bhā (?) pra ti ti (23rd June, 1918).

One of the Brindāvanas in the north-west corner of the quadrangle has an inscription in Grantha characters upside down.

A modern compound wall with a few Mangalore tiled rooms has been added to the old maṇṭapa and the place is kept neat and clean. It appears that Mr. Beli Srinivasa Rao of Bangalore got the repairs done in 1929. The Archaeological Department does not appear to have been informed of these changes. The monument is under the management of the Kundāpur Vyasarāya Matt whose svāmi is stated to be in Shimoga. The village is a sarvamānya of the tomb. The annual income of the village is Rs. 3,000. The manager of the Matt in the locality appears to have no information that the monument is a protected one. A pavilion of Mangalore tiles has been put up in front of the tomb, without proper official permission. It is doubtful if the monument should be a protected one. If the tomb is that of Brahmanya Tīrtha definitely, it may continue to be such. Indeed what has been done is definitely for public convenience. It appears, however, better to give freedom to the Matt by removing the tomb from the list of Ancient Monuments.

CLOSEPET.

In the centre of the town stands a small towerlike monument with an oblong bottom and about 11 feet high, bearing a tablet in memory of Sir Barry Close, and dated 1799. It has an inscription of 9 lines. The town was built in his name. The neighbourhood is dirty and built upon. Clear space should be left all around.

BANGALORE.

1. VENKATARAMANASVĀMI TEMPLE.

The Venkatarāmanasvāmi temple in the fort appears to be the oldest building in the area. It is said to have been constructed (see inscriptions) in the days of Chikadēvarāja Voḍeyar and endowed by his son Kanthirava II. But it looks very much like the usual constructions of the family of Kempe Gauḍa, being one of the most ornate of such structures. It consists of a garbhagriha, two sukhanāsis and a mukhamanṭapa which is really a navaraṅga-manṭapa of nine aṅkaṇas. This manṭapa is supported by very ornamental Draviḍian pillars most of which have lion brackets, the corner ones having triple projecting minor pillars. The bracket lions tread on elephants and are ridden by heroes who hold reins of chain. The capitals are of the pendant bracket kind.

The outer wall of the temple is adorned by a row of relievos among which are to be seen the images of Vaiṣṇavī, Brahma, Viṣṇu, Śiva seated, and riding forth on their vehicles the Rudras and the Dikpālas, the Sapta-Rishis, the marriage of Śiva, and the Saptamātrikās.

The basement in the raṅgamaṇṭapa is finely ornamented with rope design. The brick tower is of recent construction. There is nothing remarkable about the sukhanāsis.

The main image is that of Venkaṭeśa with kirīṭamakūṭa and the tōraṇa is of the same stone.

In the south-western corner of the compound stands a shrine of Hanumān. In the north-west is the shrine of Alamēlu supported, in the right cell, by the Ālyār and, in the left one, by Vishvaksēna.

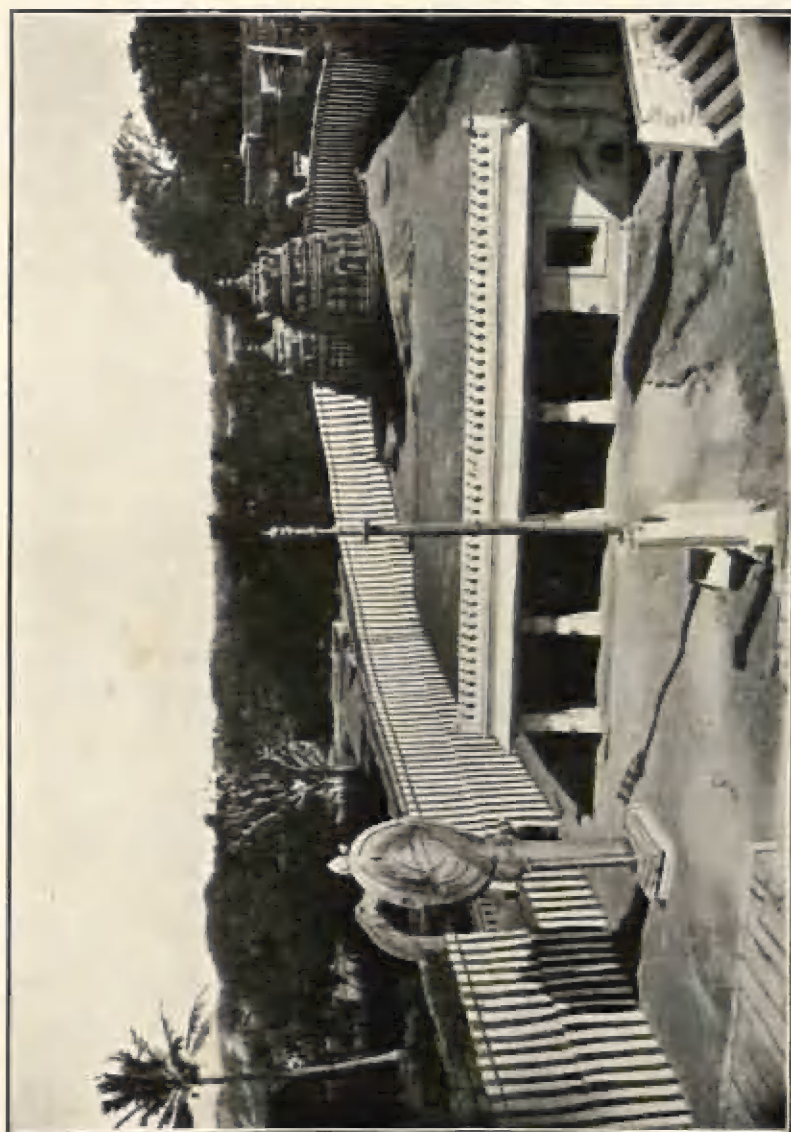
The garbhagriha cell of the Dēvī temple is badly holed by bandicoots. The flooring needs to be reset. The roof is leaky and needs repairs. The drainage is defective. The drain in the north-east corner should be repaired.

2. TIPU SULTAN'S PALACE.

The Palace of Tipu Sultan to the west of the Venkaṭaramaṇasvāmi temple is the largest and finest of the old structures remaining in Bangalore. It was constructed by Tipu Sultan and is a typical palace of the Moslem times with a darbar hall on the first floor and large pillared verandahs on the north and south. The living rooms are situated on the west connected by a long corridor. It is highly probable that there was a courtyard to the west of the building containing the zenana apartments, etc. The beauty of the building is mainly due to the tall tapering wooden pillars of the Hindu type resembling an eight-petalled lotus in plan. The arches above are similar to those in the Darya Daulat. Facing the north in a projecting balcony on the first floor, the Sultan used to hold his darbar, while courtiers and visitors were introduced to him in the hall on the ground floor and his troops stood on the grounds to the north.

The building is a first class Ancient monument; but it has been considerably interfered with, owing to the needs of subsequent users. In the northern rooms the painted walls have been covered over with whitewash. The darbar hall has been supplied with wooden partitions which make it look ugly. The offices, etc., housed in the building should be removed as early as possible the partitions dismantled, and the building restored to its original form. The leak in the roof on the north-west corner of the north verandah needs repairing. The plaster on the walls is cracked in many places which should be looked into. In the north-west corner of the hall there is a stone tablet which reads:

" This Palace
was commenced by
Nawab Haidar Ali Khan 1778
and completed by
Tipu Sultan 1789 "



GANGADHARIESVARA CAVE TEMPLE, GAVIPUR, FRONT VIEW (p. 25).

Mysore Archaeological Survey.]

3. DELHI GATE, FORT.

The old Bangalore fort has now almost disappeared except for a small portion of it near the north or Delhi Gate. Here stand portions of the old walls with their gateway. The middle wall is an old Hindu structure with a right-angled doorway and a guardian Hanumān on the inside. Tipu appears to have closed this up and to have added protecting and inner walls so that the three walls had three high arched gateways through which the road passed in a 'Z' form. These portions are now in the possession of the Health Office. Just above the old Hindu gateway, inside a projecting round bastion with its cannon-mouthed parapet, are three chambers two of which appear to have been guard rooms, the older one being a powder magazine. At the head of the latter stairway has now been put up a memorial tablet over the dungeon :

"In this Dungeon
were confined
Captain (afterwards Sir) David Baird
and many others
prior to their release
in March 1785."

Just to the east of these gateways Lord Cornwallis effected a breach in 1781 through which he entered and took possession of the place. A tablet recording this fact has been put up and is visible from the road side :

"Through this breach
the British Assault
was delivered
March 21st, 1791."

4. GAṄGĀDHARĒŚVARA CAVE-TEMPLE, GAVIPUR.

On the south-west of Bangalore in Gavipur there is a large cave temple dedicated to Gaṅgādhārēśvara. (Pl. VII.) It is said that the sage Gautama lived in this cave and worshipped the līṅga which appears to be a natural one and that Kempe Gauḍa rediscovered it. Between two horizontal rocks a crevice forms a large cave inclined backwards towards the north-west. The supply of a stream of water inside the cave during the rainy season formed a small pool of water which enabled ascetics to live here. The overflow of this pool is said to reach the Kempāmbudhi tank through clefts in the rock. In the days of Kempe Gauḍa the cave appears to have been partitioned into the Śiva shrine in the centre, the Pārvatī shrine to the west and the safe and water supply chamber on the north-west. Each of the two shrines has a narrow low-roofed pradakṣiṇā and there is another pradakṣiṇā passage

going round both the shrines. In front of each shrine are pillars of varied designs, the two belonging to the Śiva shrine having rounded pot-shaped mouldings of the Chōla Bali-stambha type. It is possible that these may hail from the Chōla times even. The other structures are all of a later time.

In the passages are kept the following images: Bharadvāja, Shaṇmukha, Chaṇḍikēśvara, Dakṣiṇāmūrti and Sūryanārāyaṇa in the god's pradakṣhiṇā; Yajñēśvara, Saptamātrikās, Kālabhairava, Vīrabhadra, Honnādēvī and Subrahmaṇyēśvara in the bigger passage; and Viḥṇēśvara, Śakti Gaṇapati and bull in the hall.

A pillared mukhamanṭapa with a stone slab ceiling has been built in front of the hall, and in the yard in front are found four huge monoliths of great interest. Two of them are large discs (*tālavyajana*) each about 25' high (Pl. VIII, 1), mounted upon stone pillars and the other two are triśūla and ḍamaruga. (Pl. VIII, 2 & 3). A similar stone umbrella has been erected higher up the hill. (Pl. VIII, 4).

The two brick towers do not appear to have been built exactly over the shrines of the god and goddess.

A brick chamber for Lakṣmīnārāyaṇa is in the course of construction. Its east to west breadth may be reduced so that it will not be an obstruction. Electric lighting may be extended in the pradakṣhiṇās which are great curiosities with the visitors.

Conservation.

The towers need repair.

There is an inscription buried in the courtyard on a round-headed slab.

5. KEMPE GAUḌA'S WATCH TOWER (1).

To the south-west of Gavipur there is the large tank, Kempāmbudhi, built in the name of Kempe Gauḍa of Māgaḍi. The tank is a deep one and has been built by putting up a dam across a narrow valley between two hills: one touching Chāmarājpet and the other extending towards Gavipur. On the east face of the latter there is a small temple of Durgā called Bandi (? Bhaṇḍe) Mahankāḷamma where bloody sacrifices are made and oracles are delivered. Closeby on the hill top there is a small pavilion of four pillars, with a brick tower which is said to be one of the four watch towers of Kempe Gauḍa. It is said to mark the western limit to which Bangalore would grow. On the west a beautiful view is obtained from the tower, of Sāvandurga and the neighbouring hills, and on the north there is the fine tank Kempāmbudhi. Probably Kempe Gauḍa used to receive fire or racket signals from this tower when he stayed in Nelapaṭṇa or Sāvandurga.



1. MONOLITHIC FAN (p. 26).



2. MONOLITHIC TRIDENT (p. 26).



3. MONOLITHIC DAMARUGA (p. 26).



4. MONOLITHIC UMBRELLA (p. 26).

The memorial tablet reads :—

“ This is one of the four
Watch Towers said to have
been built by the famous
Kempe Gowda of Magadi
1521-1569
and
marks the limits to
which it was predicted
that the town of Bangalore would extend ”.

6. BASAVANGUDI BULL TEMPLE.

On the rock of Basavanagudi there is a large temple with a large pillared garbhagriha hall and a mukhamantapa dedicated to Nandi. On a high platform in the hall is a large monolithic recumbent bull, about 10' high and 15' long. It is of granite and is carved with ornaments, etc., as at Lēpākshi. It is not so fully or finely worked as the one on the Chāmunḍi hill. It has nothing remarkable about it except its hugeness and its commanding position overlooking Bangalore. It is probably of about the time of Achyutarāya when the first Kempe Gauḍa came into prominence.

Behind the hall of the bull there is a rock chamber over which stands the vimāna or tower. A monolithic pillar 45' high stands in front of the temple.

On the pedestal of the image is a Kannada inscription of the 18th century, which is published in E. C. IX, Bangalore District, as No. 70 of the Bangalore taluk. Since, however, the last line of the inscription is wrongly read there, a revised reading is given below :—

1 *Basavēśvaraṇa pādadaḷli Vṛṣabhāvatī enisikomba nadhi kuṭṭi paśchima-
vahini yāgi naḍeyutaḷidhe.*

“ At the foot of this Basavēśvara the river Vṛṣabhāvatī originates and is flowing westwards.”

The wall to the west of the hall doorway is leaky and should be repaired.

7. BUGLE ROCK.

About a hundred yards north of the temple is the Bugle Rock from which Kempe Gauḍa's bugle is said to have given signals to the people of Bangalore. It commands a fine view of the whole of Bangalore. The neighbouring rocks are used for advertisement purposes which must be prevented.

8. KEMPE GAUḌA'S WATCH TOWER (2).

This tower bears the same memorial tablet as the first one. It is situated to the east of the Lal-Bāgh and is the Southern Watch Tower on a rock. Its brick

superstructure is Moslem in character. It is doubtful if the tower is that of Kempe Gaṇḍa's time. Even the pillars are quite plain and rude.

9. LĀL-BĀGH.

The Lal-Bagh garden was originally planted by Hyder Ali¹. The Horticultural Exhibition building bears a memorial tablet which reads :—

This foundation stone of
Lal-Bagh Horticultural Exhibition Building
was laid by His Royal Highness
Prince Albert Victor Christian Edward
of Wales, K. G. K. P.
on the 30th November 1889,
on the occasion
of His Visit to Bangalore.

Among the interesting objects in the garden may be noted the Glass house, the Band Stand, and the Māhārāja's statue with the Goddess of learning on the west and on the east, with the Goddess of Justice having a pair of scales in one of her hands.

10. THE CENOTAPH.

The cenotaph is a tall structure with a large cubical base about 12 feet cube and an obelisk rising up above it to a height of about 45 feet. At each corner of the cube is a large vase-shaped ornamentation. On the east face is the old inscription set up soon after the fall of Seringapatam. On the north and south faces are large tablets mentioning the casualties in the Third Mysore War of 1791-92; while the tablet on the west face gives the list of those who fell or were wounded in the last Mysore War of 1799.

11. SŌMĒŚVARA TEMPLE, ULSŪR.

In the heart of Ulsūr there is a large temple of Sōmēśvara, which is stated to have been a Chōḷa structure rebuilt and enlarged by Kempe Gaṇḍa. It consists of buildings in two stages :—

The first stage consists of the garbhagriha, the sukhanāsi, an open second sukhanāsi of three aṅkaṇas and a navaraṅga with typical 17th century pillars having sixteen-sided shafts and cubical mouldings with relieve carvings upon them. On the inner sides, these latter have also ornamental pilasters and the brackets have mango drops. In the north portion of the navaraṅga behind protective bars

¹See M. A. R. 1930 pp. 101-102.

are stored more than a score of Śaiva metallic images which are used for various processional purposes.

Round this first stage runs a pradakṣhiṇā belonging to the second stage. To its east is a large pillared maṇṭapa of 48 pillars. These latter are typically Dravidian, some of them having lion brackets, others projecting additional pillars and still others having cubical mouldings. Each face of each moulding has a carved relievo and some of these are highly interesting. Many of them are curiosities, like a tiger slaying a man, birds with varied heads, etc., as at Nandi. In the central aisle the roof appears to have had originally an opening, one aṅkaṇa broad and four aṅkaṇas long. This has been subsequently covered over. The basement of the maṇṭapa has a cornice with rope ornamentation. Guarding the navaraṅga doorway are images of Rāvaṇa lifting Kailāsa, on the south, and of Vaishṇavī slaying the buffalo, on the north, in relief.

On the north of the maṇṭapa the images of the Navagrahas are worshipped. These images are said to have been installed about forty years ago.

Outside the upper walls of the pradakṣhiṇā a large number of relievo images are carved, interspersed by ornamental turreted pilasters and niches with kalāśa pedestals. Among these images may be identified the twelve Rāsis consisting of anthropoid figures riding upon their respective symbols; ṛishis; elephants; puruṣa-mṛiga; and other Śaiva figures.

To the north of the god's shrine is a temple for his consort, which has on its walls relievo sculptures very closely resembling those upon the Venkaṭaramaṇa temple in the fort, consisting of processions of the Trimūrtis, the seven Ṛishis, the twelve Ādityas, the eleven Rudras, the eight Dikpālas, etc., attending the Girijā-kalyāṇa. The marriage scene is very interesting, since it shows bearded Brahma before the fire and Himālaya with a mountain on his head pouring water in *dhāra*.

In front of the Dēvi temple stands an ardhamāṇṭapa with four pillars of lion brackets, and with a large set of 'S' shaped eaves as in Vijayanagar. Both the shrines have brick towers. The prākāra of the temples has no verandah and the mahādvāra is a well ornamented one with a high brick tower. The temple is an important one. There are a Nandi maṇṭapa, a Balipīṭha and a Vṛishabha-dhvaja in front of the temple.

12. KEMPE GAUḌA'S WATCH TOWER (3).

(East Watch Tower.)

Near the Ulsūr tank bund is a tower with stone pillars and a brick superstructure like those of the other two towers.

Plants are growing on the tower. They should be immediately removed. The area is in the occupation of the sappers and miners. The Resident may be addressed in the matter.

13. KEMPE GAUDA'S WATCH TOWER (4).

(North Watch Tower.)

Near Hebbāl close to the toll gate stands the North Watch Tower of Kempe Gauda. It is similar to the one near Kempāmbudhi tank and is in a good state of preservation. Near it is an old guard room which is in a very dirty condition. If it serves no purpose, it may be dismantled.

ARDESAHALLI.

All the inscription stones at Ardēsahalli are intact except No. 41 which is broken and needs to be fixed up carefully with cement so that the characters might not be obliterated. The inscription in the land of Venkaṭiga, a barber, may also be brought and set up in the small stone enclosure. The latter might be locked and kept in charge of the Patel.

KUNDANA.

HILL FORTIFICATIONS.

The Kundāna hill is a flat-topped rock about 200 feet high (3,305 feet above the sea level), rising in a steep precipitous ascent on the west, south and north and sloping gently towards the east. The pathway leads up from the east through four fortifications mostly of the late Vijayanagar and Pāllegār periods and having stone doorways. Some of these walls have large blocks at the bottom without plaster or cement, while others are made of small pieces of stone piled upon one another. The hill top is about 100 yards long and 50 wide and oval in shape. On the top there are a natural stone pool, about 20 feet in diameter, a temple of Channarāya-svāmi facing east, a number of old type stone foundations and basements and a stone pillar about 13 feet high with a square bottom, an octagonal shaft and a roundish top. Most of these relics appear to belong to the late Vijayanagar days. Since in many inscriptions of Rāmanātha Ballāḷa *Kundānada neleviḍu* is mentioned, it has been surmised that one of the foundations here is that of his palace. This matter is very doubtful. Recently, without the knowledge of the Archæological Department, the largest of these foundations has been rebuilt in size stone and cement to the size of about 30' × 12' × 4'. This ought not to have been done without sanction. The temple has a front chamber and a back one, the latter being a low roofed cave about 10' square. In the latter an image of Janārdana, about two

feet high, with two consorts is worshipped. It is of rude Pāllegār workmanship. In front of it is a small Āñjanēya temple.

DEVANHALLI.

The stone-built pond (*sarōvara*) about 100' square, with an Āñjanēya temple on its west side is evidently of the late Vijayanagar or Āvati days. (Compare the Santebonḍa in Chitaldrug and elsewhere.)

Sarovara or Stone-Built Pond.

The structure now existing to indicate the birth place of Tipu Sultan, is one about five feet high with a triangular pediment top and bears a stone tablet. The place around deserves to be converted into a park. The question of constructing a structure here over the monument may be considered. It has a good compound wall. The land around may be acquired.

Birth place of Tipu Sultan.

A large area which was formerly known as the Khas Bagh now contains many tamarind trees, a few mango trees, a dried up small pond once very deep, and a raised platform where Tipu is said to have been occasionally enjoying recreation.

Khas Bagh.

The proposal to acquire the area and hand it over to the Municipality for its conversion into a public park may be considered.

The sculptures in front of the Taluk Office are said to have been brought from the surroundings of Gaṅgavāra. These are ancient Pallava sculptures which must be preserved. Two are of Veṅkaṭeśa and the third has rosary, trident, vajra, and kaṭihasta. The last bears śikha with rudrāksha and is about four feet high. The images, though rude, are still the work of the late Pallava times as seen from their ornamentation and body shapes. The ears have sarpa-kunḍalas. The Vaishṇava images have kirītamakuṭa, makara-kunḍala and prabhā or halo, their hands being thus disposed : abhaya, chakra, śankha, and kaṭihasta, but having no phālāksha. One of them has prayōgachakra and both have yajñōpavīta and ornamental necklet. The faces which have damaged noses are flattish and they have the ancient look familiar to us in the Bhārhut sculptures. Could the Veṅkaṭeśa image of 'Tirupati' be a Pallava image of this type? The images wear upper cloth or *dhōṭi* whose folds are marked by incised lines. The height of both the images is about 5½'.

Ancient Sculptures.

Near by are kept mutilated images of Gaṇapati with a peculiar jaṭāmakuṭa and of a (headless) lady seated in padmāsana with the hands folded.

Near the tennis court are preserved a few more small relieve images among which a smaller image of Viṣṇu is of the same type as the larger ones.

The fort wall around the town is an interesting structure of Hyder's days. (Pl. XI 1.)

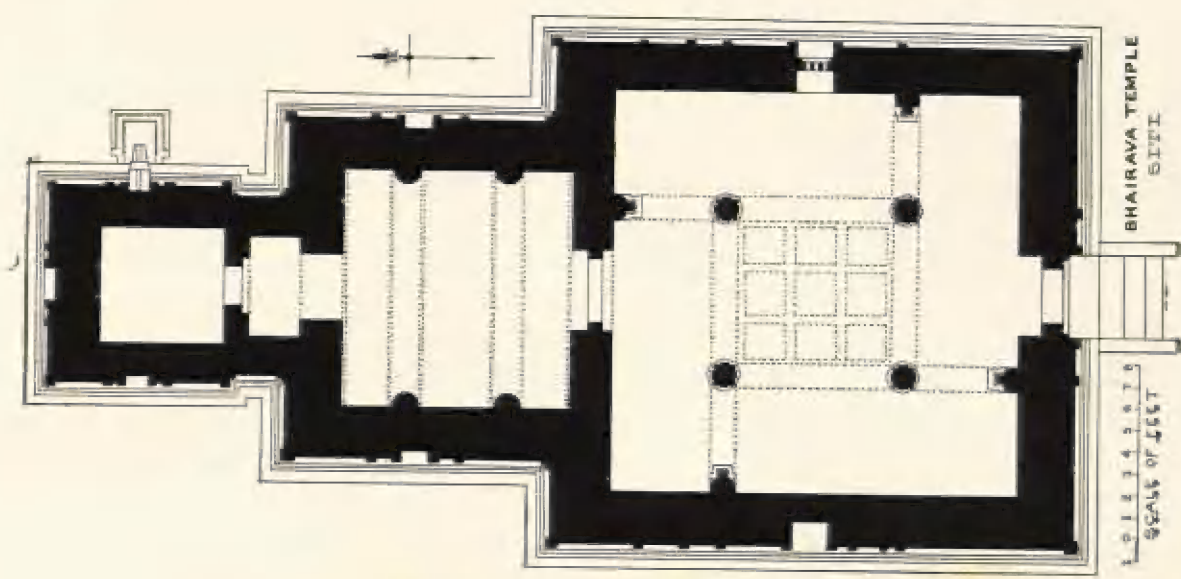
GANGAVARA.

Gaṅgavāra, the Gaṅgapura of the inscriptions, is now a small village about nine miles to the south-east of Dēvanahalli. In the southern quarter of the village stands an old temple of Śiva known as the Sōmēśvara temple. In the annual report for the year 1927 it has been called Tablēśvara. This is a misnomer since that name appertains to the Īśvara of the neighbouring village Chaudappanahalli.

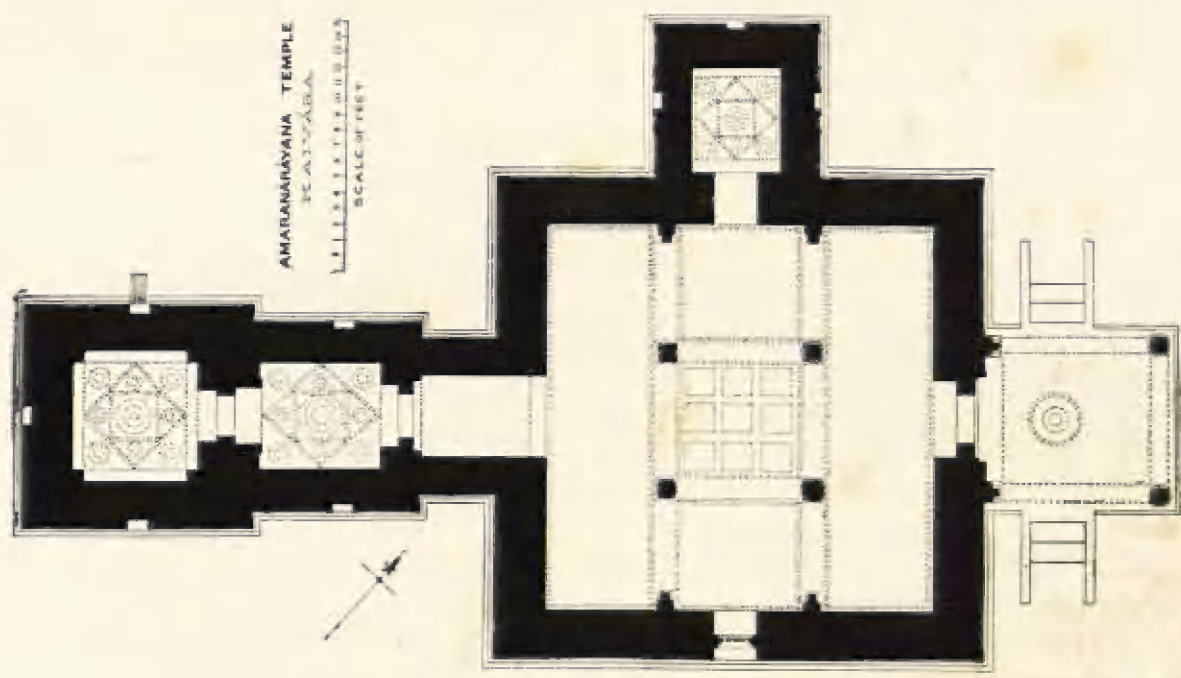
The temple has its mahādvāra to the north and is crowned by a boat-shaped low granite Chōla tower. On the outside there stands a pillar with an inscription. Its inner porch of stone is supported by two pillars of the famous seated-lion type which is found in some of the Pallava temples at Conjeevaram and elsewhere. This is an important clue to the antiquity of the temple but we are not sure whether it is a Pallava or Chōla work. The temple proper consists of a garbhagṛiha facing east containing a liṅga and reliefs of elephants facing each other on the sukhanāsi doorframe. In the sukhanāsi are kept the images of a Bhairava reclining on a dog, and of a Pārvatī, both of 18th century workmanship. The present navaraṅga has a low roofed wall, about six feet high, four of whose pillars are of the round bell-shaped granite kind as in the Pātālēśvara temple at Talkād, the others being rude octagonal Chōla works. The south door of the navaraṅga opens into another hall of nine aṅkanas used formerly, perhaps, as a Viṣṇu shrine. Reclining against its wall is now kept a relief image, about 3 feet high, with jewelled kirita, halo, kuṇḍala, necklet, yajñōpavīta, and two hands only, the right being in abhaya and the left in kaṭibasta. The image is a fine one in good preservation and is probably that of some god or some hero. If the latter, it may be some Chōla prince: possibly Rājādhirāja. Some inscriptions on the outer wall of the southern extension show that this is a Chōla structure. In the proper navaraṅga are now kept a Sūrya image, a Nandi bull, some nāga stones, etc. The original Gaṇapati and Pārvatī images of this temple had been broken and hence were removed to the Taluk Office, Devanahalli. The door of the navaraṅga opens into a raṅgamantapa with three entrances, on the north one of which is the Tamil inscription stating that they were made by one Kannaṇan.¹ The four granite pillars of this mantapa have rounded shafts with pendant garlands, etc., indicative of Chōla work.

Around the prākāra walls are the ruins of a verandah whose date is uncertain. The original navaraṅga and the southern one also are provided with perforated stone windows. The exterior of the southern navaraṅga has a better finish and is in the cornices, etc., independent of the original navaraṅga. Under its granite eaves crowned with horse-shoe arches of poor workmanship is a row of swans. Above the eaves of the original garbhagṛiha runs a row of lions with makara-head

¹ E C IX Dēvanahalli No. 77 (a)



2. (P. 40.)



1. (P. 34.)

Mysore Archaeological Survey.

1872
 1872
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corners, while underneath the eaves is a row of swans. The two Vaishṇava dvārapāla images now kept in front of the Taluk Kacheri are said to have been formerly the guardians standing outside the small porch. In front of the mahādvāra is a balipīṭha, about 5' high. In the north-east corner of the old compound are the remains of a large room, perhaps the old kitchen or yāgaśālā and its age is indicated by the row of swans running under its eaves. These swans are also seen on the lintel of the mahādvāra. On the whole the inscriptional, architectural and sculptural evidences suggest strongly that the monument is a Chōla one, the only Pallava feature being the lion pillars. It is possible that the Chōlas borrowed these pieces.

Outside the mahādvāra stands a ruined shrine of evidently round Chōla pillars and cornices, which might have been a temple of Viṣṇu or Dēvi. Its roof has fallen in and there is little chance of saving it. Among the cornice structures may be noticed swans, women, lions, Gandharvas, and two swans carrying aloft a tortoise.

A stone oil-mill, evidently belonging to the temple, lies in the compound.

The ruined temple in front may be repaired or removed. The flooring of the temple and the walls which are out of plumb may be reset wherever that is possible. The main temple requires numerous repairs and an estimate may be prepared and sent in.

Conservation.

KAIVARA.

Kaivāra, about 7 miles from Chintāmaṇi, is a village of very great antiquity.

History.

It is situated at the western extremity of a range of hills consisting of Ambājidurga and Rahmāngarh. It is found mentioned as a centre of a *Vishaya* or district known as the Kaivāra-vishaya from the days of the Gaṅgas down to the Vijayanagar days. It abounds in inscriptions the great majority of which are in mixed Tamil and Grantha characters. They indicate that the gods Amaranārāyaṇa, Bhīmēśvara and Sahadēvēśvara were already there about 1283 A.D. It is not known if any of the antiquities go back to an earlier day. Such of them as now exist in the temples show that Kaivāra was an agrahāra town the temples of which were constructed and endowed about the year 1280 A.D. As usual in old town planning, the Amaranārāyaṇa temple was built in the middle of the town with the Bhīmēśvara temple on the north-east and the main tank of the town extending to the north. The Amaranārāyaṇa temple directly faces a hill one of whose rocks is pointed out as the dwelling place of Bakāsura of the Mahābhārata. From a horizontal crevice in the rock pours out a coloured liquid which is said to be reddish during certain seasons and whitish at others. It is said to be the blood and pus of Bakāsura. Since there are three ponds on the hill top, water is very probably percolating through

some kind of mineral earth. It is said that monkeys and birds drink the liquid. The character of the mineral requires examination.

AMARANĀRAYANA TEMPLE.

A mahādvāra of the late Vijayanagar times admits us into a compound in the centre of which is situated the temple which faces 30° north of east. The compound wall is modern having been put up after Rice's days. The temple consists of a garbhagṛiha with a brick tower, a narrow open sukhanāsi, and a navaraṅga with four pillars and a small cell on the north and a stone screen window on the south. In front of the navaraṅga is an entrance porch of one square. (Plate IX, 1.)

The outer wall rises over a basement of three cornices and its monotony is broken by pilasters crowned by mango-drop capitals and by shallow vacant niches. No Yaksha or other figures are found in the frieze below the eaves; and the latter have an insignificant deep 'S' shape. On the basement cornices and walls of the temple numerous long Tamil inscriptions are found. Some of these are now covered with whitewash which should be removed. The brick tower or vimāna is neither highly ornamental like later towers nor solid and plain like that of the Gandhavārana-basti.

The entrance porch is one of the finest in the State and is supported by four pillars of hardish dark stone like that used for the kalyāṇamaṇṭapa at Nandi. (Plate X, 1.) The two front pillars are highly ornamented and are not of the usual Draviḍian form, though definitely belonging to that style. Their square shafts contain relieve vimānas of the boat or square shape with either lions or other images in the canopies. Over the shaft is a pot-shaped or inverted bell-shaped moulding of the indented square plan over which again is the umbrella and above it the large flower. The capital has brackets of the pendant bud type. The capital of the northern pillar is beautifully worked with flying lions, makara heads, Gandharvas, etc. The work generally reminds us of the Nandi kalyāṇamaṇṭapa, though different in design, and also of the pilasters of the Vaidyēśvara temple at Talkād, though the latter are inferior in workmanship. The inner pillars have ornamental pilasters borne on the heads of seated lions. These lion pilasters appear to be inferior imitations of those at Gangavāra. The navaraṅga doorway is a piece of fine workmanship in dark hard stone elegantly designed. On either side of the sill which contains a group of Gandharvas, dancing and singing, is a kalaśa from which spring up creeper bands. On the south jamb these contain swans, peacocks, lions, tigers, ridden elephants, etc., and on the north jamb and the lintel the figures are mostly of Gandharvas. The centre of the lintel has only a lion face. There are also well carved floral bands.



1. AMARANARAYANA TEMPLE, KAIVARA, FRONT VIEW (p. 34).



2. BAHMANGARH (p. 39).

The navaraṅga is a hall about 25 feet square with a pierced stone window, on the south, of the Gandharva scroll design and a cell in the north containing a relieve group of Rāma, Sītā and Lakshmana of, probably, Vijayanagar days. There is reason to doubt if the entrance of this cell is in its original form. The navaraṅga ceilings are plain except for the central one which is flat and divided into nine squares, the central square containing a three-faced Brahma seated in sukhāsana on a swan seat and holding a rosary and a kalāṣa, while the two front hands are perhaps damaged. Around him are the eight Dikpālakas. The pillars resemble those in the Yōganandi temple at Nandi. The navaraṅga pillars which are also of darkish stone are of the same character. They are thin and square and generally resemble the pillars of the porch. Each has a slightly different design. The one on the southwest has an octagonal upper shaft with pot, umbrella and flower mouldings. The north-west pillar is the finest and is square, except for an octagonal waist. It has numerous panels finely carved and among these may be described a few :

1. Dōhaḷa—a lady with a parrot kicking a tree.
2. Kāḷingamardana.
3. Gods riding on lions, yāḷis, Lakshminarasimha, Yamajārjuna, Kṛishṇa dancing.
4. Combination of lions and elephants.
5. Lion slaying an elephant.
6. Kōḍaṇḍarāma group with Hanumān above.
7. Musician.
8. Two-handed figure with consorts, his right hand holding a stick with a spiral end. This cannot be the figure of Kṛishṇa for we have to identify the attribute with a spiral end as a kind of arrow, probably Pāśupatāstra, like the one figured on Pl. VII, M. A. R. 1928. In the case of the latter figure the fact that the left upper hand holds a bow indicates that the corresponding right hand must have an arrow. None of the two lower hands which are in different attitudes has it, the right lower being in *abhaya* and the left lower taken round the neck of Pārvatī. Further the figure of an animal with what appears to be a long snout, in the right lower field, suggests, if it is a horse as is thought to be, that the sculpture represents Śiva just before his starting for Tripuradahana on which occasion it is stated that he used the Pāśupatāstra. And it is this Pāśupatāstra that Arjuna obtained from Śiva. May the figure at Kaivāra be of Arjuna and his consorts? It is not impossible, for the hill is associated with Bhīma, his

brother. M. A. R. 1928, p. 4 contains a wrong description of the figure at Nāḍkalasi: (1) The icon represents Pārvatī-Paramēśvara. (2) The right lower hand is in abhaya; it has no arrow. (3) The right upper hand does not hold a goad; the weapon has a spiral end as at Kaivāra.

On some of the octagonal faces of the pillars are carved lions with rearing lion brackets. Gandharvas and lions adorn the capital.

The sukhanāsi is narrow and small and the garbhagriha contains a group of Viṣṇu standing in the centre with a consort on each side. The main image has its hands thus disposed: abhaya, chakra, śaṅkha, kaṭihasta, and is called the Amaranārāyaṇa form.

BHIMĒŚVARA TEMPLE.

The Bhīmēśvara temple is a structure somewhat larger than the Amaranārāyaṇa temple. It also has a garbhagriha, a sukhanāsi, with an open aṅkaṇa in front and a hall combining the ardhamanṭapa and the raṅgamanṭapa with, in all, six pillars instead of four. The hall has a door to the east without a porch and another to the south with a porch. The outer walls of the temple are less impressive than those of the Viṣṇu temple, being almost plain except for a few inscriptions, particularly on the cornices. The brick tower whose plaster has peeled off is seen in its original shape, since it has not been recently plastered like that of the other temple. The south porch is of one square. Its pillars and those of the navaraṅga have the same character, being broad at the base and slightly tapering towards the top. They are square in plan with their sixteen-sided shafts having bands with chain ornamentation. The cubical mouldings have meso-relievos of various gods, heroes, etc., their corners bearing the cobra-hood-like leaf design. The capitals have pendant bud brackets and the central ceiling is flat with Umāmahēśvara in the centre and the Dikpālakas around, as in the other temple. The pillars of the navaraṅga and the south porch along with the damaged mahādvāra on the south appear architecturally to belong to the middle Vijayanagar times, *i.e.*, the days of Kṛishnarāya and Achyutarāya, whereas the sculptured ceiling and some of the Tamil inscriptions on the wall take us back to the days of Kampanṇa and Harihara II and even to Vira Ballāla III's time about 1294 A.D. A possible explanation is that the original temple of the late Hoysala times was enlarged, provided with new pillars, a porch and a mahādvāra in the middle Vijayanagar days, some of the inscribed cornices of this and the other temples in the neighbourhood being used for constructing its walls. The alternative to this theory would be that the pillars of the navaraṅga go back to before 1300 A.D. which view, however, does not appear to be acceptable.

To the north and north-west of this temple are two smaller ones whose lingas are called Nakulēśvara and Sahadēvēśvara. Both of them

Minor Temples.

are very similar in character having a small towerless garbhagriha and an approach room in front. The walls of the Sahadēvēśvara temple, however, contain a number of Tamil inscriptions in which the name of one Duṭṭarāditya Rājanārāyaṇa ruling the Kaivāranāḍ in the Nikiriḷi Choḷa-Maṇḍala appears prominently, dated between 1280 and 1290 A.D. This person was probably a Chōḷa governor under the Hoysaḷas (Cp. Gaṇḍarāditya) and it is very probable that he got the Śiva temples constructed. It is said that originally the temples of Dharmēśvara and Arjunēśvara were also in the neighbourhood. Now the former liṅga lies in the front yard, while the latter is missing from the recent (?) temple which housed it a furlong away to the north.

In the navaraṅga of the Bhīmēśvara temple are now kept the following images:—

1. Kārtikēya on the peacock.
2. Nandi Bull.
3. Relievos of Chaṇḍikēśvara, Viṣṇu, Bhairava, Chaudēśvarī and Mādhava. In the north cell there is a small image of Pārvatī.

The sculptures on the navaraṅga pillars are described here under commencing from the *south-east pillar*:—

Chāmuṇḍēśvarī.
 Goddess with abhaya, aṅkuśa, pāśa and dāna.
 Rāma and the Rāmaliṅga.
 Elephant slaying man.
 Durgā.
 Hanumān trying to uproot liṅga.
 Mōhinī.
 Vīrabhadra.
 Umāmahēśvara.
 Lion killing elephant.
 Ladies with ladles.
 Elephant worshipping liṅga.
 Huntress dancing.
 Rāma with liṅga.
 Bhairava.
 Bhairava with dog.
 Husband and wife.
 Kālabhairava.
 Kaṇṇappa nayanār.

South-west pillar : The story of Bakāsura—

Bhīma drives in his cart, fights Bakāsura and hurls a rock against his fallen foe. The other brothers and their mother look on.

Hanumān tries to uproot the liṅga.

Rāma worships it.

North-west pillar :

Mōhinī.

Andhakāsura-sambhāra.

Dakṣiṇāmūrti.

Liṅga hugged by a cobra.

Five-headed deity, with a balance for weighing the liṅga.

Umāmahēśvara standing.

North pillar :

Ladies dancing at *kolāṭa*.

Śiva with trisūla and kamaṇḍalu.

Girijākalyāṇa.

Bhīma with his mace.

Devotee worshipping liṅga.

Huntress getting thorn removed from her foot (Mōhinī?).

Dēvī.

Vyāghrapāda worshipping liṅga.

Haribara seated.

North-east pillar :

Mōhinī.

Sadāśiva.

Cobra protecting liṅga.

Nandivāhana.

Bird-bodied (Kinnara) player worshipping liṅga.

Mōhinī dancing.

Cow milking over the liṅga.

Two lions with one head rearing.

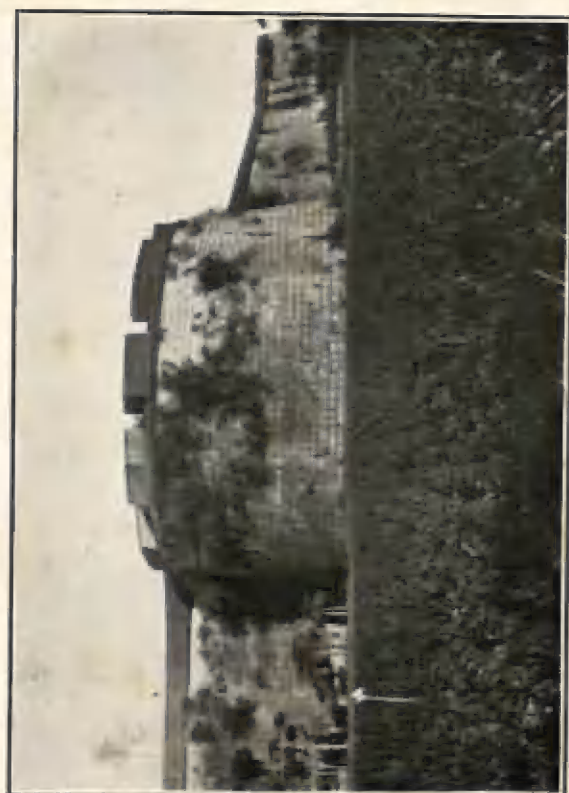
Sūrya.

Gaṇēśa.

On the pillars of the porch are also some interesting carvings, like four monkey bodies forming a square with only two heads; a tiger attacking a calf whose mother is trying to defend it, etc.

A compound wall should be put up and the mahādvāra repaired. The vimāna should be carefully replastered. The ground around should be levelled so as to drain off rain water. Battened wooden doors should be provided for the Nakulēśvara and Sahadēvēśvara shrines.

Conservation.



1. FORT-WALL, DEVANAHALLI (p. 31).



2. BHAIRAVA TEMPLE, SITI, NORTH-EAST VIEW (p. 40).



3. SOMESVARA TEMPLE, KOLAR, SIDE VIEW OF MUKHAMANTAPA (p. 43).



4. SOMESVARA TEMPLE, KOLAR, KALYANAMANTAPA (p. 43).

The trees in the compound of the Amaranārāyaṇa temple must be removed and the area kept clean.

RAHMANGARH.

(Pl. X, 2.)

Rahmangarh, so named by Tipu Sultan, is a hill-fort seven miles to the south-west of Chintāmani and of Ambājidurga. It is close to the ancient place of Kaivāra from which it is accessible by a ruined pathway which follows a water course leading up to a formidable fort-wall with a ruined gate protected by two square bastions. The wall is provided with a brick parapet, round bastions, cannon mouths, etc., and a tank of water just behind it. Higher up there is a mortarless Hindu fort-wall entered by a gateway between two round bastions on one of which is a relievo carving of Raṅganātha. There are ruins of defensive walls and guard houses on the top which is not very wide. It is roughly triangular in shape with the entrance from near the north-west angle. Here is a deep natural pool of water converted into a well. Further eastward and a little to the northeast of the bench-mark there is a powder magazine with three chambers, evidently of Tipu's days. There are two pools near by. A little to the east and facing east stand the stone walls of what must have been the chief's house or a palace for Tipu when he visited the place. It is only about 50' × 25'. A few feet to its east is a small temple (inner measurement 6' × 6') built of size stones, rubble and bricks. It contains a relievo image of Viṣṇu as Janārdana, about 2' high, of rude Pāllegār period workmanship. On its right is a bare stone slab, also worshipped. In front of the temple stands a pillar with its top broken and with Hanumān on its west face. On the east and south are two large precipitous rocks which look from the bottom like two gigantic bastions of a fort wall. On a height between them and also facing a precipice, appear the ruins of a fort wall. The view from near the 41st mile stone is one of the grandest for any hill fort in the State, though really this hill top is too small to be of great value from the military point of view. It is said that when Lord Cornwallis took Nandi, Tipu wanted to convert this hill into an important place of defence. But the area is not more than 100' × 100'. Half way up the south-east face under the central precipice is visible a cave in which is said to exist a liṅga called Tapasēśvara. On that account the hill has been called by the Hindus as the Tāpasagiri.

ALAMBGIRI.

TIRUMALANĀTHASVĀMI TEMPLE.

A description of the temple of Tirumalanāthasvāmi has been given in the annual report of the department for 1930. The temple has a copper plate grant of five plates, containing two inscriptions.

The Lakshmī shrine on the south side of the courtyard has a Kannaḍa inscription of Śivāji on its wall and is dated 1569 A.D. It is possible that his officers got the shrine constructed.

All round the parapet of the prakāra, as on the Mahādvāra tower, runs a frieze of relieves in mortar, some of which are interesting and depict Rāma's victory over Rāvaṇa, Rāma's coronation, and the story of the Uttara-Rāmāyaṇa. Some of these figures well illustrate the dress and manners of the Vijayanagar times.

The plants growing on the walls may be removed and the bulging southern wall of the navaraṅga reset. It is said that an estimate for Rs. 2,200 has been sent up. It may be sanctioned. The repairs noted here may also be added : (1) the flooring in the kalyāṇamaṇḍapa must be reset and cement pointed; (2) the tower requires repairs here and there.

Conservation.

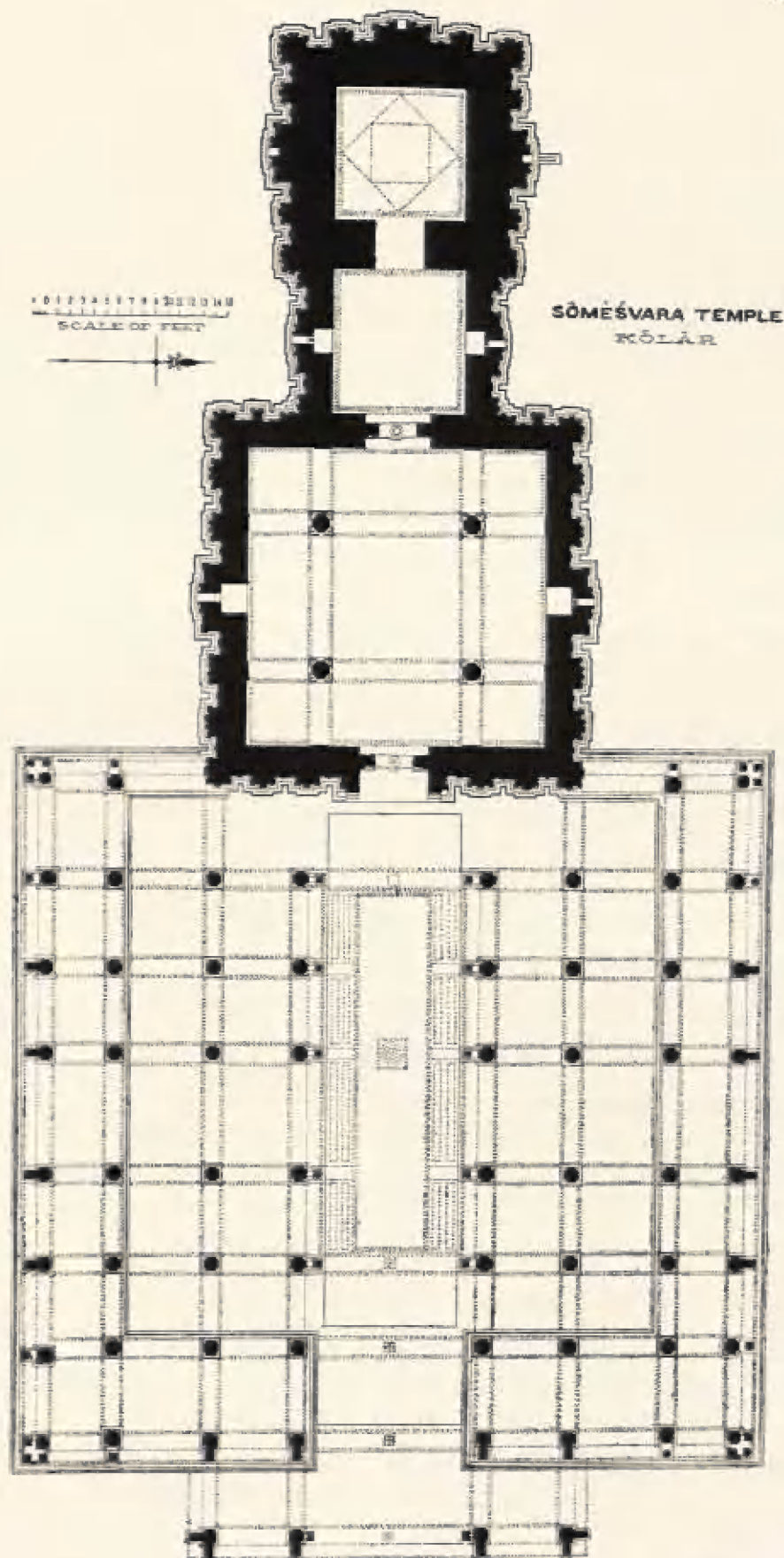
SITI.

About 12 miles north-west of Kōlār is the Sīti hill where there is an old cave temple containing a natural līṅga called Śrīpatīśvara. It appears to have been there in the days of Kulōttuṅga Chōḷa whose inscription attributable to about 1071 or 1072 A.D. is found on the rock closeby. About 1260 A.D. the Chōḷa governor under the Hoysaḷas bearing the title Rājanārāyaṇa and Duṣṭarāditya appears to have got a small kalyāṇamaṇḍapa of six aṅkaṇas erected to the south of the cave and also a fine little temple of Bhairava. These are the finest architectural structures on the hill. At a later time in the Vijayanagar period a front hall was added to the Bhairava temple. Several smaller shrines were constructed near the cave and a large hall was built up in front of the latter and provided with a mahādvāra in the south-west corner.

THE BHAIRAVA TEMPLE.

The Bhairava temple is a typical one built by the Chōḷa viceroys in the late Hoysaḷa period and resembles in some respects the Amaranārāyaṇa temple at Kaivāra. (Pl. IX, 2). The same architect might have built both. The former temple is raised upon a basement, about 2' high, with four cornices. (Pl. XI, 2). Its upper wall is ornamented with finely shaped octagonal pilasters crowned by lotus capitals. The eaves have a sharp 'S' curve and are ornamented with kīrtimukhas. The niches over the sōmasūtra and other outer walls are neatly shaped and contain images like (north and east) : Bhairava, Kārtikēya ; and (south wall near doorway) : the builder and his consort, Gaṇēśa, etc.

Over the sanctum of the temple is a brick and plaster tower of not much significance. The navaraṅga doorway which is 6' x 4' is of black stone and closely



like the similar doorway in the Amaranārāyaṇa temple without its porch. It has its bands of scrolls and flowers with a lion face on the lintel. The navaraṅga pillars also are of black stone and designed somewhat like the two south pillars of the Amaranārāyaṇa navaraṅga. Their workmanship is fine. The central ceiling of the navaraṅga is the only one carved. It is flat and contains Umāmahēśvara surrounded by the Dikpālakas. The navaraṅga pilasters have minor projecting pillars borne on the backs of lions. There is nothing remarkable about the sukhanāsi except that it contains four round pilasters. A small antichamber of 5' x 5' leads into the garbhagṛiha where stands a relieve image, about 3' high, of Bhairava with four hands holding the trident, drum, snake and begging bowl. He wears a garland of skulls, but neither the dog nor the scorpion nor the goblins appear.

The kalyāṇa-maṇṭapa is a small one of four aṅkaṇas with nothing important excepting its four pillars. These pillars are definitely of

The Kalyana-Mantapa.

Hoysala-Draviḍian workmanship. The front ones are imitations in granite of the Bhairava navaraṅga pillars. But the back ones have a design of their own being sixteen-sided and fluted and ornamented with horizontal bands of lions, elephants and lion heads with pendant beads.

The temple is badly in need of repair. The mahādvāra is overgrown with plants which should be removed. The upper opening behind the mahādvāra should be provided with an expanded metal protection. The flooring of the whole

Conservation.

temple requires resetting. The drain leading out rain water should be repaired. The west doorway should be strengthened and provided with a door. The Śrīpati cave should be walled up on the west, its south wall being removed for the sky light. The window frames should be provided with expanded metal protection. The yāgaśālā to the east of the Bhairava temple should be repaired and used for cooking and oblation purposes. The ground around the temple should be levelled and the steps reset.

In the hall of the navaraṅga are figures of Gaṇēśa, Mahishāsura-mardini, Shanmukha and Pārvatī and also Sūrya and Viṣṇu. Mahishāsura-mardini and Shanmukha appear to be old images of the Hoysala days. The temple is said to possess Rs. 3,000 in State Loan Bonds which amount may be utilised for the repairs.

KOLAR.

SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple at Kōlār is a typical ornate structure of the Draviḍian style. (Pl. XII). It is a large building with a high mahādvāra, having a tall tower of brick. The main

General Description.

building consists of a garbhagṛiha with a brick vimāna,

a largish sukhanāsi and a four-pillared navaraṅga. In front of this building stands a large pillared mukhamanṭapa and in the compound are smaller shrines with a kalyānamanṭapa in the south-west.

It is strange that no inscription has been found in such an important temple.

History.

Very probably there was one which was destroyed in later times. As it is, the different parts of the temple may be assigned on architectural grounds to two different periods:

The main temple with its elaborately sculptured walls, the inner portion of the kalyānamanṭapa with its black stone pillars resembling similar ones at Nandi, and the stone mahādvāra have all one character; the free use of sculptured cornices, the rows of images standing under canopies and between right angled pilasters with incised floral bands and the rows of Yakshas or Yaksha faces under the cornices suggest that they might belong to an ornate Draviḍian period which might be of the days of Krishnarāya and Achyutarāya or of Harihara II, or, more probably, the second half of the 13th century. It was during the latter period that Vīra Sōmēśvara Hoysaḷa came very greatly under Tamil influence and even employed Chōḷa governors at Kurudumale. These portions of the temple might belong to that period of the Hoysaḷa interpretation of Draviḍian architecture. It is doubtful if such a large temple could be attributed to anything like the days when the small ornate Chōḷa temple of Binnamaṅgala was constructed. There is, however, a similarity in certain features between this temple and even the Vaidyēśvara temple at Talkād.

The rest of the temple with its squarish pillars and general similarity to the mukhamanṭapa at Nandi and that at Ulsūr, appears to be of the later Vijayanagar period.

The basement of the main temple contains four projecting cornices, the lowest of which has a frieze of elephants interspersed with

Cornices of Main Temple. horses, lions, swans, ṛishis and men. (Pl. XIV, 1). The second cornice has a row of rosettes, while the third one has kīrtimukhas. The fourth cornice is borne by brackets of Yakshas and lions. These cornices produce something like the Hoysaḷa effect, though the character of the ornamentation is different.

The middle portion of the wall has a long row of pilasters between which are turreted canopies borne on single or double pilasters definitely of the Draviḍian kind, some of the śikharas being square and a few being boat-shaped. Under these canopies stand figures of ladies, ṛishis, etc., while the single-turreted pilasters arise out of kalāśas with lion heads springing out on either side of them. On the south and north sides of the walls of the main temple are deep and narrow niches, some of which have pierced stone windows.



SOMESVARA TEMPLE, KOLAH, CEILING OF MAHADVARA (p. 44).

Mysore Archaeological Survey.

The eaves have a frieze of kīrtimukhas with Yaksha heads, etc., while below them is a row of flying Yakshas and another of lions, etc., and a little lower down on the abacus of the pilasters are capitals with pendant drops. The tower or the vimāna is a brick construction which has lost its original character by comparatively recent repairs. It is Dravidian in form and is, however, well designed.

Upper Wall, Eaves and Tower. The mukhamantapa is a large structure with about sixty-four pillars (Pl. XIV 2.) some of which have projecting lion brackets and others have minor pillars of the sixteen-sided fluted kind, while the plainer ones have sixteen-sided shafts with cubical mouldings. All of them have capitals with pendant drops. The large eaves are well made and have the imitation of wood work on the undersurface. (Pl. XI 3.) The central aisle which is about 12' broad has a grand appearance. As at Nandi and at Ulsūr its roof has been to some length raised above the level of the rest of the roof. A well shaped but poorly ornamented Nandi is placed in this portion. One of the pillars bears the Śrī-Vaiṣṇava caste mark suggesting the date to be the late Vijayanagar period.

Mukhamantapa. The kalyāṇamantapa is a beautiful pillared pavilion situated in the south-west angle of the compound. It appears to have been constructed in two stages : The inner portion of four pillars is an elaborately carved ornate structure closely resembling the kalyāṇamantapa at Nandi. (Pl. XI 4.) Each of its pillars has projecting minor pillars and standing images of gods and goddesses of Vēṇugōpāla, etc. The outer faces of the pillars have fine floral designs in relief while the pendant brackets of the capitals have strings of parrots. Borne on these four pillars are beams with a frieze of finely shaped parrots, while further up the dome on its octagonal base are figures of dancing men and women. The dome has a large padma with ornamental parrots and in its centre is a padma pendant bud.

Kalyanamantapa. Around this square is constructed the rest of the pavilion, the pillars of which particularly those in the corners, are well carved. Some of the figures riding upon the bracket lions wear beards, trousers, and coats with ribbed designs. Among other sculptures are Rāma's monkeys, Yōgānarasimha, Bhairava, Gaṇapati, a monkey gaping with open mouth at the jack fruits on a tree, etc. Some of these figures bear the *virarīkhā*. The most probable date of the structure is the 16th century. The structure of the whole mantapa appears to be homogeneous.

The doorway of the navaraṅga has rosettes and creeper ornamentation in low relief with small Śaiva dvārapālas on the jambs and Gajalakṣmī on the lintel. Outside the jambs are bands of Yakshas.

Navaranga Doorway.

The navaraṅga is a hall with four square pillars which have sixteen-sided shafts and cubical mouldings. On these latter are

Navaranga. carved various images like those of Virabhadra, ṛishis, Mārkaṇḍeya, Śiva in various forms, Vyāghrapāda, Kōḍaṇḍarāma, dancing Gaṇeśa, Sūryanārāyaṇa, etc. The central ceiling (which has been raised in Mr. Arcot Srinivasachar's days) retains the original carved flat stone with Umāmahēśvara surrounded by the Dikpālas. In the navaraṅga are placed Gaṇapati, Virabhadra, Śaiva dvārapālas, Nāga images of recent days, and Shanmukha riding upon a fine peacock about 5' high. The last is a fine piece of sculpture for the Vijayanagar days.

The sukhanāsi doorway is an ornate piece typical of Vijayanagar sculpture and has a liṅga and bull on the lintel. The sukhanāsi **Sukhanasi and Garbhagriha.** which is about 12' × 10' is interesting because it has two pierced windows. Another bull is kept here. In the sanctum on a low round pedestal is worshipped the large liṅga of Sōmēśvara.

The mahādvāra and its ceiling are interesting pieces of Vijayanagar workmanship. (Pl. XIII).

The ugly gate may be removed. The Ancient Monuments board may be shifted to a less conspicuous place. The cracked lintel beam of the mahādvāra may be examined by the Executive Engineer. The tower and its śikhara are to be repaired. The compound is to be cleared of all trees, including the newly planted cocoanut trees. The parapet wall may be raised sufficiently high to be protective. The additional land at the back of the temple is to be walled off with slabs, etc., the houses in the area being acquired, if need be. The thick whitewash is to be removed in due course from all the sculptures.

The temple has no funds of its own and these may be provided from the Muzrai funds.

KŌLĀRAMMA TEMPLE.

A detailed examination of the numerous inscriptions in the Kōlāramma temple and of the structural evidence available leads to the following conclusions:—

History. After Rājarāja Chōla the Great conquered Gaṅgavāḍi in his 22nd year, he either built the southern part of the temple or at least made a grant of the village of Areyūr (or Arehalli, 2 miles away?) for the maintenance of the gods. This structure consists of a large garbhagriha facing north and housing colossal stucco figures of the Saptamātrikās of whom Chāmunḍā or Mahishāsūramardinī alone faces east, treading under her feet a large figure of a fallen Rākshasa. To her left is a small stucco Gaṇapati, while to the right of the group facing west is a god



1. SOUTH VIEW (p. 42).



2. INTERIOR VIEW (p. 43).

holding a dagger and a deer in his back hands, the front hands being broken. This room has four round pillars of granite with sixteen-fluted shafts, the inverted bell moulding and a round wheel-shaped moulding and beaded hangings.

The sukhanāsi or front room to the north is exactly similar, though less wide with similar pillars. It contains a large naked stone relievo of Kapāla Bhairavī said to be the goddess of scorpions. This shrine has no vimāna. Its outer wall is ornamented with three plainish cornices, one of which is octagonal, and square pilasters with beaded hangings in low relief. On the east the sanctum has a pierced window with Śiva and Pārvatī dancing, holding each a dagger and a bowl. The eaves have a row of lion-headed kīrtimukhas with a frieze of dancing Yakshas below it.*

To the north of the shrine appears to have been added slightly later, perhaps before the 35th (?) year of Rājendra Chōla, another small shrine with a smaller garbhagriha and a navaraṅga of four characterless octagonal pillars with a door to the north and one to the south. One of these bears a Tamil inscription not previously read. In this north shrine were installed the stone images of another set of Saptamātrikās facing east with Chāmuṇḍā facing south and an image of Śiva facing north. These images appear to be of dark, perhaps trap stone and are made along with their tōraṇas of one stone each. The image of Kōlāraṇma is that of Mahishāsuramardini treading on a demon. (Pl. XVIII, 3). It is about 4' high and has flames darting from its head with an unsculptured tōraṇa around. She wears a jewelled diadem with hangings, a cobra, etc. In the navaraṅga of this shrine are placed a seated Kapāla Bhairava image of naked Śiva, about 3' high, and standing Bhairavī. In a niche is kept a small image of a devotee, shown as that of a Chōla king as at Nandi. It is a late Vijayanagar period image of a Śrīvaiṣṇava saint or *bhakta*. The outer wall of this shrine is almost similar to the other one except that a frieze of lions runs above the cornice and a large shortish boat-shaped vimāna stands over the centre. It is possible that it is of stone, though covered over with mortar in later times.

These two shrines were given endowments with the permission of Rājendra by Virapāṇḍya who claims to have conquered Raṭṭapāḍi and set up a pillar of victory at Kalyāṇi. Jākiyabbe, the daughter of Tribhuvanaiyya, got the east portion of the inner verandah put up with pillars in imitation of the ones in the south sanctum. An officer, by name Mādhava, appears to have built the verandah with sixteen-sided pillars opposite to the second shrine and also the Balipīṭha. About the same time the maṇṭapa in front of the inner mahādvāra was built. Some of the pillars here bear the name of Vikramachōla and the titles Sāmantakēsari and Vira Bhīma and are similar to the ones in the south sanctum, though larger in size.

* Cp. Binnamangala : Muktināthēśvara Temple.

The verandah of the inner prākāra was probably constructed by (?) Dimpana Odeyar who appears to have made a large grant to the temple in the time of Harihara II. It is possible that the outer mahādvāra was set up in the days of Achyutarāya, an inscription of whose time is found on the north wall of the north shrine.

Some of the viragals excavated in the compound of the temple appear to be Gaṅga in character. It is quite possible that the shrines actually hail from the Gaṅga days.

KURUDUMALE.

SŌMĒSVARA TEMPLE.

(Pl. XV.)

Detailed notes on the Kurudumale temples have been published in the Annual Report of the department for 1930. Here are mentioned the relievo sculptures on the cubical mouldings of the pillars in the porch and of the pilasters in the sukhanāsi of the Sōmēśvara temple. (Pl. XVI, 1).

Porch.—Commencing from the east and moving clockwise:—

East pillar (Pl. XVI, 2).

East face—

1. Umā and Mahēśvara with Nandi.
2. Girijākalyāṇa.
3. Umāmahēśvara with Sūrya between them.

South face—

4. Jalandharasambhāri.
5. Andhakāsurasambhāri.
6. Gajāsramardana.

West face—

7. Liṅgodbhavamūrti.
8. Harihara standing.
9. Ekapādamūrti (Śiva with his consorts all standing on one leg.)

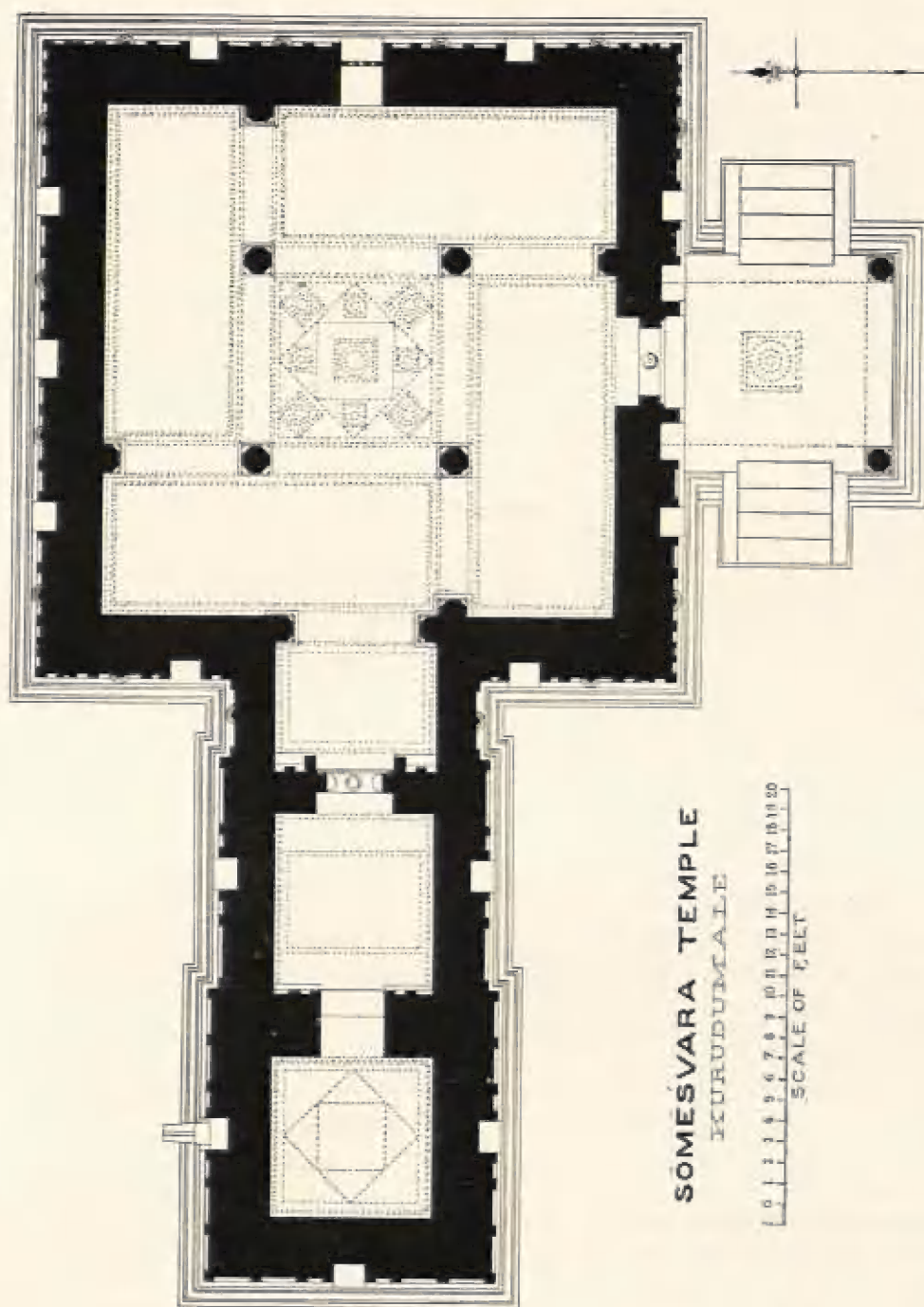
North face—

10. Umā and Mahēśvara attended by Viṣṇu.
11. Śiva and Pārvatī making love.
12. Bhairava.

West pillar.

East face—

13. Umā and Mahēśvara standing.



SOMĒSVARA TEMPLE
KURUDUMALE

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
SCALE OF FEET

(P. 46.)

Mysore Archaeological Survey.

14. Ardhanārīśvara.
15. Umā-Mahēśvara in sukhāsana.

South face—

16. Śiva with bow and arrow.
17. Dakṣiṇāmūrti in sukhāsana.
18. Śiva seated in yōgāsana.

West face—

19. Liṅga with human faces.
20. Harihara.
21. Ēkapādamūrti.

North face—

22. Bhairava.
23. Śiva manifesting to Arjuna.
24. Sadāśiva in sukhāsana.

Navaranga.

South-east pillar.

East face—

25. Yaksha (Kubēra?)
26. A king worshipping a liṅga.
27. Mārkaṇḍēya.

South face—

28. Lion slaying elephant.
29. Kṛiṣṇa in butter dance.
30. Umāmahēśa in sukhāsana.

West face—

31. Kaṇḍinya Ṛishi.
32. Cow milking over liṅga and licking it.
33. Mahishāsuramardini (as in the window at Nandi with lion in the back ground).

North face—

34. Lion.
35. Queen worshipping liṅga.
36. Śivaliṅga kicking away Yama to protect Mārkaṇḍēya.

South-west pillar.

East face—

37. Boy dancing with snake across his shoulder.
38. Bhairava.
39. Śiva with Umā and Gaṅgā.

South face—

- 40. Yaksha.
- 41. Woman dancing and man drumming.
- 42. Two Kāpālikās dancing.

West face—

- 43. Nandi.
- 44. Two devotees.
- 45. A Yōgi.

North face—

- 46. Lady dancing—unfinished.
- 47. Lady dancing, with two hands only, one of which holds spiral weapon.
- 48. Two-handed male and female human beings dancing.

North-west pillar.

East face—

- 49. Yaksha blowing conch.
- 50. Woman bringing milk to Śiva.
- 51. Ṛishī riding on a tiger.

South face—

- 52. Lion killing elephant.
- 53. Durgā treading on Rākshasī.
- 54. A musical group of three persons with four legs (a female in the middle with tāḷa and a man with ḍamaru on each side.)

West face—

- 55. Two men wrestling.
- 56. A ṛishī seated.
- 57. Man holding axe, and dancing.

North face—

- 58. Sugrīva and Hanumān in conference.
- 59. Vāli and Sugrīva fighting.
- 60. Man on horseback.

North-east pillar.

East face—

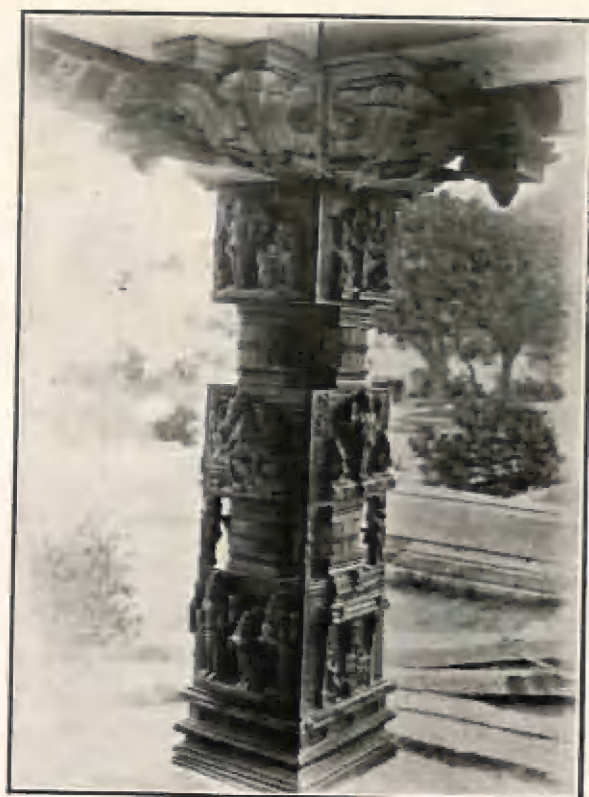
- 61. Yaksha dancing.
- 62. Two men dancing.
- 63. A lady dancing.

South face—

- 64. A seated ṛishī.
- 65. Gaṇēśa dancing.
- 66. Dakṣiṇāmūrti.



1. VIEW FROM SOUTH-EAST (p. 46).



2. PILLAR OF THE PORCH (p. 46).



3. DAKSHINAMURTI (p. 49).

West face—

- 67. Yōgi seated.
- 68. Vāli and Sugrīva fighting.
- 69. Two-handed Śiva on elephant.

North face—

- 70. Elephant.
- 71. A nobleman devotee.
- 72. Devotee seated doing *japa*.

The sukhanāsi pilasters have :

- 73. Manmatha.
- 74. Kaṇṇappa Nayanār.
- 75. Kaṇṇappa Nayanār.
- 76. Chief on horse back.
- 77. Dancing group.
- 78. Yaksha.
- 79. Rider on elephant.
- 80. Wheeling acrobats, etc.

One of the most interesting figures in the navaraṅga is that of Dakṣiṇamūrti. (Pl. XVI, 3).

The ugly granite slabs put into the outer niches should be removed. The yard should be levelled and kept clean and free from debris.

Conservation.

AVANI.

RĀMĒŚVARA TEMPLE.

A note on the Āvani hill was published in the annual report of the department for 1930. The temples in the village are here studied in

General Description. greater detail. The large group of these ancient temples is generally known by the name of Rāmēśvara and stands

at the south-west corner of the hill. Within a courtyard which has a gate to the south and one to the east stand about a dozen different buildings in all, of which ten are dedicated to the worship of different deities like Śiva, Pārvatī and Subrahmaṇya. The Śiva group stands peculiarly placed; in the centre is a temple of Pārvatī and to its west in a line from south to north stand the Lakṣmīnēśvara, Rāmēśvara and Bharatēśvara shrines; to the east in a line stand the Śatrughnēśvara and Añjanēśvara shrines and two smaller shrines of Sugrīvēśvara and Aṅgadēśvara. Near these latter is a large mānastambha.

Local mythology attributes the consecration of these deities to the days of Śrī Rāma and his brothers. But the oldest inscriptions,

History.

one of which is found on the door jamb of the Bharatēśvara shrine and the basement cornice of the Śatrughnēśvara shrine, mentions a Gaṅga king with the title Prithivī Gaṅga. This indicates that the temples go back to the late Gaṅga times. At the same time on the cornices of the Śatrughnēśvara and Lakshmaṇēśvara shrines and on the mānastambha, Kannaḍa inscriptions of Vira Nolamba, Dēvabbarasi, etc. are found and from another inscription¹ on a pillar outside the southern gateway we learn that this queen got constructed a lake called Dēvabbesamudra and a Viṣṇu shrine at Horavangala which may be Betmangala where the Viṣṇu shrine has to be examined for Nolamba traces.

The record states also that at Āvaṇi or Āvaṇya she got constructed a temple for the prosperity of her second son under the name Nolamba Nārāyaṇēśvara. We are not sure whether this liṅga was the huge ancient looking Lakshmaṇēśvara liṅga or the more central Rāmēśvara liṅga or the whole group of liṅgas in the place. On the wall of the Lakshmaṇēśvara temple there is a relieve image with an inscription of the famous religious teacher of the name Tribhuvanakarta, a Śaiva Brahman who is said to have had *tapōrājya* in the place for a long period of time. A little later the Chōlas occupied the country and Kulōttuṅga left a long record on the cornice of the Rāmēśvara temple.

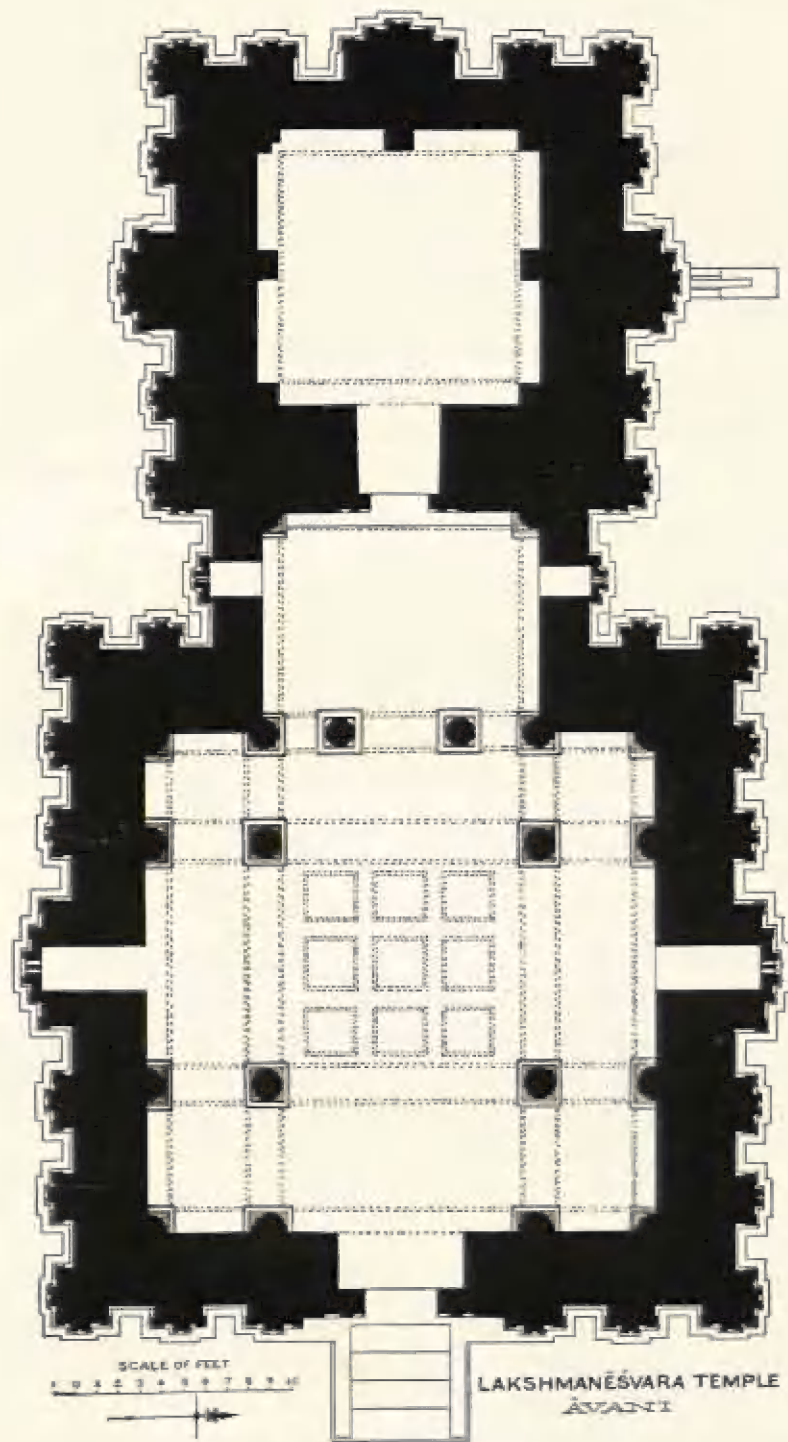
The character of the pillar of the Rāmēśvara navaraṅga and of its cornices, etc., raises a little doubt whether the Rāmēśvara shrine and that of Sitā-Pārvatī belong to the Nolamba period. It is just possible that they might have been constructed, or at least renovated, with old materials in the Chōla days or even in the days of Iḷavaṇji Vāsudēvarāya. The temple of Kāmākshī, however, has so many boars and daggers on its walls that it may be attributed, at least the portion above the basement, to the Vijayanagar days. Of the mahādvāras the south one is not later than Chōla days while the one on the east belongs to the 13th or 14th century. Thus it is seen that the most important of the temples at Āvaṇi belong to about the 9th century.

The Lakshmaṇēśvara shrine is the most ornate in the compound. (Pl. XVII)

its stone walls rise on a basement of five deeply carved
Lakshmanesvara Shrine cornices, one of which is ornamented with a row of small horse-shoe arches and another bears a frieze of elephants, lions, yālīs and makara heads in active poses reminding us of the work of the Bāṇa and Rāshtrakūṭa days. The upper portion of the wall is relieved by a series of right-angled pilasters, the canopies of which are ruined and have disappeared, being substituted by a brick structure (Pl. XVIII). Under and near these pilasters are a number of carved images, among which may be noticed a dvārapāla, Yakshas,

1. E. C. X. Kolar District, Mulbagal No. 38.

PLATE XVII.



(P. 50.)

images of Śiva, Bhairava, Bhairavī, Viṣṇu, Gaṇēśa, Durgā, Tribhuvanakartar (a figure seated in *yōgāsana* with a bag or *jōḷige* hanging from the left side). Below the last is a *sōmasātra* of Lakshmaṇēśvara with the head of a makara from whose open mouth flies forth the image of Sūrya. Other figures are Mahishāsuramardini (in pierced window) spearing an anthropoid buffalo, Sūrya, dancing Yakshas (in pierced window), and Naṭarāja. The door steps have no porch but are flanked by two yālī relievos.

The navaraṅga has four pillars of the indented square type with two cubical mouldings and a wheel-shaped moulding. These pillars bear relievo groups of finely designed figures.

The sukhanāsi is open but is entered between two round pillars with pot and wheel-shaped mouldings. The navaraṅga ceiling has a well executed surface on which Umā and Mahēśvara are seated surrounded by the eight Dikpālās. The Lakshmaṇēśvara liṅga is a very large one on a proportionate pedestal and is the largest in the place. The brick tower is a late Vijayanagar construction.

The Śatrughnēśvara shrine is of nearly the same size and shape as that of Lakshmaṇēśvara but its basement has three cornices only
Satrughnesvara Shrine. one of which is rounded and another has rows of poorly carved lions. Its doorway is of dark trap stone and ornamented with bands of wavy and scrolly creepers and squarish rosettes. On the lintel is a Gajalakṣmī group, while on the sill between two Yakshas and flanked by kalaśas, etc., is a burning lamp. The upper wall of brick and the tower are all modern. The navaraṅga is similar to that of Lakshmaṇēśvara shrine except that its chief pillars have sixteen-sided fluted shafts with sculptured floral hangings, though the wall pilasters have the pattern of the Lakshmaṇēśvara navaraṅga pillars.

The Añjanēśvara shrine is closely like the Śatrughnēśvara shrine except that
Anjanesvara Shrine. in its basement cornice elephants are more prominent than horned lions and yālīs, and horses also appear.

Its navaraṅga has only the shape of an *ardhamanṭapa* with the ceiling of nine padmas only. Its northern pierced screen has two finely shaped lady dancers.

The Sugrivēśvara and Aṅgadēśvara shrines are small, insignificant and recently renovated. The only remarkable things there are the black stone doorways on the jambs of which are bands of ridden lions. It is a curious fact that the mānastambha of the Nolamba times is now found directly opposite to the Sugrivēśvara shrine. It is about 16 feet high and 2 feet in diameter. Its shaft is sixteen-sided and has sculptured floral and beaded hangings with inverted beaker-shaped and wheel-shaped mouldings below the abacus.

The Bharatēśvara shrine is smaller and less ornate than that of Śatrughnēśvara.
Bharatesvara Shrine. Its pillars resemble the mānastambha; only they are octagonal. Facing the Bharatēśvara liṅga on the outside is a manṭapa of four similar pillars sheltering a black stone bull.

The Rāmēśvara shrine has plainish cornices which are made up for by a row of kirtimukhas and lions on the eaves and parapets. The walls have on their pilasters canopies with fine Draviḍian towers of the boat-shaped kind. This building has no pierced windows and in the north-west corner is an obscene relievo group. The Rāmēśvara doorway is rather plain. Its navaraṅga pillars are of the mānastambha design and its sculptured ceiling which is said to have had nine padmas only has now been substituted with a skylight tower. In this navaraṅga are now kept a Chaṇḍikēśa and a Saptamātrikā group. The Rāmēśvara liṅga is of dark stone is smaller than the Lakshmaṇēśvara liṅga and is inclined to the north as the foundation has sunk. There is reason to think that the roof was repaired in the 13th century.

The Pārvatī shrine faces south and has a garbhagriha, a navaraṅga and an entrance porch of one aṅkaṇa. Its plan and other features are different from those of the other shrines now described except that its turreted wall niches are very similar to those of Rāmēśvara as also the lion frieze above the cornice. It is probable that this shrine was constructed in the 13th century when the inscriptions of Ṭavaṇji Vāsudēvarāya were carved on its walls and his image was set up in the navaraṅga. It is possible that the walls of the Rāmēśvara navaraṅga with their niches were made at the same time.

The sculptures on the walls of the Pārvatī shrine consisting of the Yakshas, of Śiva, ladies in various attitudes, etc., are not of much artistic value. The south porch is a fine structure of the squarish type with shortish sixteen-sided shafts, pendant bud capitals and sculptural cubical mouldings bearing Vaishṇava and Śaiva images and also six warriors on horse back three of whom are bearded. These latter include perhaps Vāsudēvarāya and his brothers.

The navaraṅga pillars are also similar except that the eastern pair have small rearing lions as corner brackets. The sculptures are mostly of the type seen at Kuruḍumale but are not so fine. In the navaraṅga are kept three Nandi bulls, a Sūrya image and votive images of Ṭavaṇji Vāsudēvarāya and his brother (Kōḍaṇḍarāya or Khaṇḍarāya?). Vāsudēvarāya wears a long beard, twirled moustaches, a large knot of hair on his head with a diadem in front, rudrākshamālas, a long conventionally rippled *dhōti*, the *vīra-puṇḍra* or *rēkha* and has his hands folded, holding a rudrākshamāla between them. It is interesting to note the dress of the devotees of the time. The navaraṅga doorway is also to the west facing that of the Rāmēśvara shrine.

In the sanctum which has no sukhanāsi is worshipped an image of Pārvatī, about 3½ feet high, whose hands are thus disposed: abhaya, padma, padma, dāna. It appears to be a 13th century image with a prabhāvali which does not form part of it. In the sanctum is also kept a Sōmāskanda group.



1. LAKSHMANESVARA TEMPLE, AVANI, VIEW FROM NORTH-WEST (p. 50).



2. DURGA, AVANI (p. 53).



3. KOLARAMMA TEMPLE, KOLAR, KOLARAMMA (p. 45).

The Kāmākshī shrine is an imageless shrine with a garbhagriha, a sukhanāsi, an open aṅkaṇa, a navaraṅga and a porch. The only things noticeable here are the pillars which are of the sixteen-sided and cylindrical type. The two pillars in the porch have floral hangings and are round. These and the other pillars are evidently brought from elsewhere and used for this building.

Kamakshi Shrine.

The south mahādvāra is of the type obtaining in Iḷavaṇji Vāsudēvarāya's time and bears an inscription of his. The east mahādvāra is a large one and probably of about the same or somewhat later date. The kalyāṇamaṇṭapa with its pātālāṅkaṇa is of the 13th century. The Subrahmaṇya temple is of the Vijayanagar period. It has an image of the god with four hands (abhaya, vajra, a bird—peacock, kaṭihasta). He has a consort on each side.

Other Buildings.

There are two tanks Śeṣatīrtha and Giṇḍitīrtha. Near the latter and to the north of the prākāra is a small ruined Durgā shrine about 13' x 7' containing two round and fluted granite pillars of Chōla workmanship. The Durgā image (Pl. XVIII, 2) inside the shrine is an imposing figure about 4½' in height. She sits on a seat and has loose drapery below the waist, the upper portion of the body being naked. Her right leg treads on a demon who has fallen on the ground. Her four hands have the following attributes in order: abhaya, damaru, trisūla and kapāla. She wears anklets, armlets, rings, bangles, skull-headed kirita, makara-kunḍalas and necklaces, as also a snake and a garland of skull heads. The slender waist, the high breasts and the fine folds of the drapery arranged splendidly on her stout thighs and the fierce look of her face which is nevertheless finely sculptured render the figure at once beautiful and terrible; and to the features of terror in the figure add the canine teeth of the goddess and the dishevelled hair behind her head. It is a pity that the nose of the goddess has been mutilated. The figure deserves to be preserved in a museum.

South of the prākāra on the inside there is a bas-relief representing of Rāvaṇa lifting the Kailāsa.

The courtyard is badly kept and needs levelling and dressing. The compound wall is damaged at the back of the temple and is to be repaired. Several of the shrines are reported to be leaking and the roofing needs to be examined. This is an ancient and important temple which fully deserves renovation.

Conservation.

SERINGAPATAM.

PLACES OF INTEREST.

The numbers given below refer to those given on the sketch map (Pl. XXIV, 2):—

1. Srīringapatam Railway Station.

Just to the north of the Garrison Hospital is a small mosque with a walled courtyard and a gateway. Its hall has wooden pillars of the

2. Old Masjid.

tapering type. This mosque is said to have been the old Jumma Masjid of Seringapatam used by the Moslems before Tipu built the new Jumma Masjid.

A short distance to the south-west of the Breach is a high and ruined compound wall inside which there is the basement of a now

3. Old Garrison Hospital.

disappeared building which had an inner quadrangle. Immediately after the siege of Seringapatam Colonel Wellesley (afterwards Duke of Wellington) was stationed here in charge of the British garrison. The hospital of the old garrison was housed in this area from 1799 for several years.

To the north-west of the island the broad river Kāvērī divides itself into the eastern and western branches. The old defence here

4. The Breach and Monument.

consisted of a stone wall of about 8' high with a brick wall above it more than 10' high. It was poorly supplied with bastions and was mainly in the shape of two rather straight lines meeting at a corner. At this corner a large bastion had been erected and provided with a heavy battery facing north and west. Outside this wall were a wide moat and another lower Hindu wall which protected it from the enemies' cannon. Hyder and Tipu added to these outer defence works close to the river and put up a third and innermost wall with a rock-cut base and earthen top and a high cavalier overlooking and protecting the north-west battery. Between the second and third walls was a rock-cut moat.

The defenders never expected an attack from this corner, but General Baird had noted, as a prisoner, the weakness of the brick wall and directed the British attack on it. In May 1799 the battery of the Madras army was successful only in making it dangerous for Tipu's soldiers to make use of the north-west battery or even to stay near it; but the battery of the Bombay army firing at a shorter range from the Išvara temple near the Gautama-kshētra levelled down the outer defences, seriously damaged the outer wall and so battered the brick structure of the second wall that they could easily climb up it. On 4th May, at 1 p.m. the British troops urged on by General Baird and led by Sergeant Graham, clambered up the battered wall and were surprised to find that the few sepoy intended for its defence had moved away some distance. Sergeant Graham, who was the first to climb up, got the flag handed on to him, planted it on the wall and cried out 'Cheers for Lieutenant Graham.' The next second he was shot and fell down. The British troops were surprised to find the inner moat and the earthen inner wall and taking a mere chance of finding a way to cross over divided themselves into two parties one of which went along the south wall until it found a narrow causeway meant for the use of the coolies



1. DARYA DAULAT (p. 63).



2. JUMMA MASJID (p. 61).

repairing the walls. There they crossed over and ran along the inner wall until they found a gateway near which firing was going on. The other party advanced slowly along the north wall and found itself opposed by Tipu and a few of his men. Tipu shot and retreated slowly until he came to the water gate.

From 1799 till 1905 the walls and the breach were left in their original battered condition. At the suggestion of Lord Curzon the Government of Mysore put up a parapet across the breach and set up an obelisk in memory of the British assault and of the British officers who died at the siege of Seringapatam on 4th May 1799. The structure is one of polished stone and is in the form of a square-planned pier surmounted by a tapering obelisk. On the top and around are the cannon balls and the design is fine. On the slabs of the face of the pier are named the officers who fell and the units which fought at the siege of Seringapatam in 1799.

The Delhi gate, about a hundred yards to the east of the breach stands a small gateway protected by two round bastions which led pedestrians out of the fort by another small gate in the outer defences to a bridge across the river known as the Delhi Bridge. This bridge was pulled down by Tipu Sultan just before the fall of Seringapatam. On a bastion near the south end of the bridge are engraved the images of Hanumān and Gaṇēśa showing that the structure was originally a Hindu wall. The absence of cement and the use of dressed stone blocks support this view.

About a hundred and fifty yards to the east of the Delhi Gate there is a large oblong bastion in the fortwall on the top of which was formerly placed a heavy battery called Sultan Bateria. Under it is a dungeon hidden from the view of the passers-by. It is about 100' × 40' and has got a low vaulted brick roof. Around the walls are stone slabs, the holes of which were meant to receive the chains of prisoners. It is said that many English prisoners were confined here under the ever-watchful guard of the sepoys of the battery (Pl. XXII, 3). It has been stated, perhaps wrongly, that Col. Bailey was kept here for some time. During the siege of Seringapatam one of the cannons rolled back, pierced the ceiling and fell into the vault. It is lying there still. It is more than 10' long and its mouth is 6" wide.

Just to its west between the battery and the outer wall has now been constructed the new pump house called 'Jaya-Chāmarāja Water Works' for supplying water to Seringapatam.

The Jibi gate is a small gate in the fortwall leading from the temple area to the river. Just outside it is a small shrine of Hanumān which perhaps stands there from the pre-Hyder times.

7. Jibi Gate.

The Raṅganātha temple is one of the largest temples in the State and is of great local importance (Pl. XXI, 1). Its god has given the

8. Ranganatha Temple. town his name. The temple is approached by a large gateway with a huge brick tower. It appears to have been constructed in three or four different stages.

The inscription on the south basement cornice of the sanctum states that the Hoysaḷa King Ballāḷa II gave certain grants to the priests and Brahmans of Tiruva-Raṅga-Nārāyaṇa-Chaturvēdi-Maṅgalam. This establishes the fact that the innermost part of the temple was a Hoysaḷa construction of which the large garbhagṛiha, the sukhanāsi and more than a score of large granite pillars bearing the round and star-shaped Hoysaḷa forms remain. The garbhagṛiha wall has a basement of five cornices which are comparatively plain. The upper portions of the walls which are now hidden in the darkness of the *kattale-pradakshina* are adorned with pilasters and fine towered canopies under some of which are sculptures; in one place, a *kalaṣa*, *chakra*, *saṅkha* and *padma* are depicted in a band.

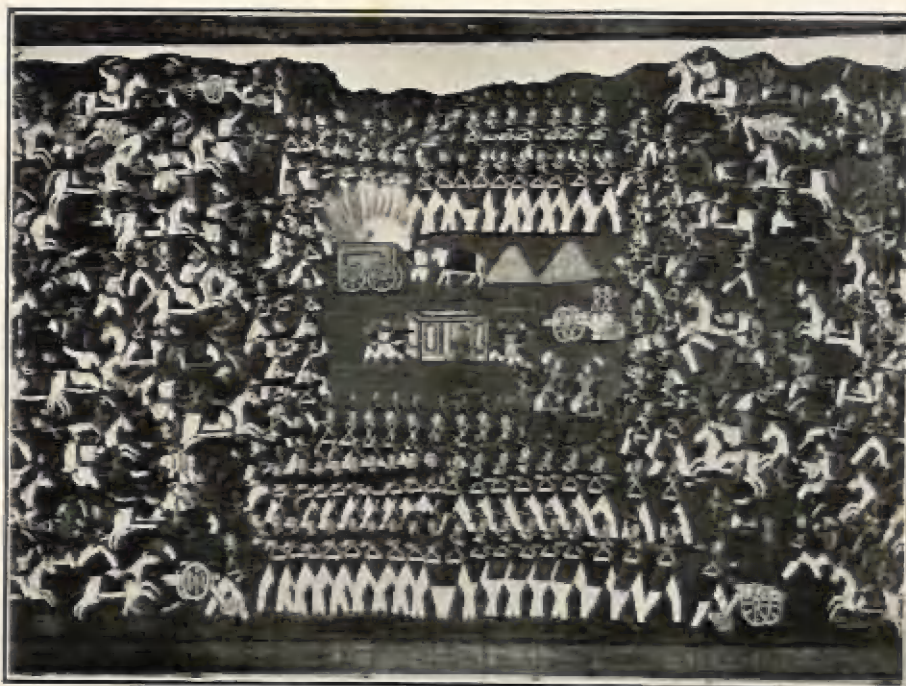
Inside the garbhagṛiha is a colossal image of Viṣṇu reclining on the huge coils of the great snake Ananta who lifts up his seven-headed hood to shade his master's head. The snake is shown with scales, etc., and is very realistic. The reclining image shows the god supporting his head on his right hand, while his left hand is stretched over the body and holds nothing. The figure wears a tall *kirita* and all manner of ornaments down to the toe-ring; but it has no lotus creeper rising from the navel. Near his legs is the image of the goddess Kāvērī made of a different stone and at his feet stands the sage Gautama. The image is so large that a full view of it cannot be obtained from the sukhanāsi or the navaraṅga beyond which visitors are not allowed to enter. The ceilings of the sukhanāsi and the garbhagṛiha are well designed shallow domes with *padmas* in the centre. The present navaraṅga is a structure mostly made up of round bell-shaped pillars and two pillars of the eight-pointed star shape with vertical scroll bands. From this navaraṅga proceeds the *kattale-pradakshina* or dark circumambulatory passage. The ceilings are almost plain.

Guarding the navaraṅga doorway are two colossal *dvārapālas* and in front of them is a large pillared courtyard with an opening around the *dhvaja-stambha* and a *pradakshina* on the west side. Most of the pillars in this yard are of unmistakable Hoysaḷa shapes some of them being round, indented square-shaped, star-shaped, flower-shaped, cylinder-shaped, etc., all of them having parts corresponding to the bell, pot, wheel and umbrella mouldings characteristic of Hoysaḷa work. The rather plain ceilings and beams and the inscriptions in the south part of the *pradakshina* show that this portion has been a later construction for which the old Hoysaḷa materials have been freely used. It may be inferred from a study of the inscriptions that the navaraṅga was constructed after the time of Dēvarāya and before

DARYA DAULAT, SERINGAPATAM.



1. HYDER AND TИPҮ WITH THEIR ARMY (p. 63).



2. BATTLE OF POLLILORE: COL. BAILIE IS SURROUNDED (p. 63).

TABLE III

No. of specimens		No. of specimens	
1	2	1	2
3	4	3	4
5	6	5	6
7	8	7	8
9	10	9	10
11	12	11	12
13	14	13	14
15	16	15	16
17	18	17	18
19	20	19	20
21	22	21	22
23	24	23	24
25	26	25	26
27	28	27	28
29	30	29	30
31	32	31	32
33	34	33	34
35	36	35	36
37	38	37	38
39	40	39	40
41	42	41	42
43	44	43	44
45	46	45	46
47	48	47	48
49	50	49	50
51	52	51	52
53	54	53	54
55	56	55	56
57	58	57	58
59	60	59	60
61	62	61	62
63	64	63	64
65	66	65	66
67	68	67	68
69	70	69	70
71	72	71	72
73	74	73	74
75	76	75	76
77	78	77	78
79	80	79	80
81	82	81	82
83	84	83	84
85	86	85	86
87	88	87	88
89	90	89	90
91	92	91	92
93	94	93	94
95	96	95	96
97	98	97	98
99	100	99	100

TABLE III

Kṛiṣṇarāja. The *Mysore Gazetteer* says that a Daṇḍāyaka by name Timmaṇṇa Hebbār collected the materials of a large number of Jain Bastis from Kaḷastavāḍi on the Mysore road and enlarged the Raṅganātha temple. Either this has happened or the materials of an old Hoysaḷa maṇṭapa have been utilised in the construction of the pillared court. At the four corners of this court there are shrines. On the south-east are Manavālamahāmuni and the Śrīvaiṣṇava Ālvārs. On the south are Rājamannār Kṛiṣṇa—a beautiful group—and Rāma. On the south-west are Narasimha and Sudarśana. On the west is Gōpālakṛiṣṇa, a beautiful Hoysaḷa image, resembling that at Sōmanāthapur and elsewhere. On the north-west is a shrine of Lakshmī as Ranganāyakī. The image is a fine one though of Vijayanagar workmanship. On the north-east are shrines housing another Rāma group, Rāmānuja, Dēśika, etc. Inside the gateway of the open yard stand shrines for large images of Hanumān and Garuḍa against the east wall. Near this are four pillars of the Vijayanagar type bearing the 24 forms of Viṣṇu with labels.

To the east of the pillared court is a large mukhamanṭapa of late Vijayanagar construction. Here and there Hoysaḷa pillars have been used. In the centre of this maṇṭapa and piercing through its roof stands a large monolithic Garuḍagamba. Some of the pillars to its west are of fine design. The eaves on either side of the Garuḍagamba show that the former mukhamanṭapa ended here. The tall pillared part of the pātālāṅkana to its east is said to have been constructed by Hyder Ali. The outer yard of the temple is protected by a high prākāra wall made of granite blocks. There appears to have been a pillared verandah on its inside but it has now disappeared. The Hydernāma mentions that in 1774 A.D. the temple caught fire¹; but it is not known which part was destroyed. Outside the north wall of the mukhamanṭapa stands a brindāvana whose top is finely designed and decorated with sculptures of dancing Kṛiṣṇa, Raṅganātha, Vēṇugōpāla and Janārdana. Inside the mahādvāra are four stone elephants of good workmanship. The large mahādvāra and gōpura are in the Vijayanagar style, the stone part of the mahādvāra having numerous pilasters and turreted niches. The gōpura is large and is a land-mark for many miles around. It is said that here Kṛiṣṇarāja Vodeyar III was hidden and protected during the days of the battle of Seringapatam. The garbhagriha tower is also of Vijayanagar workmanship, and is finely designed.

To the north-east of the temple, outside, there is a pond and near it an inscription of 1800 A.D.

About fifty yards to the south-east of the Raṅganātha temple is pointed out the place where the palace of the old Hindu rulers of

9. Raja's Palace. Seringapatam is said to have stood. It appears to have faced northward and in it was born the young prince who was installed as the Rāja of Mysore in 1799. In recent years the Government of

¹ See M.A.R. 1930, page 93.

Mysore got a small pavilion erected here to commemorate the birth-place of the grandfather of the present Mahārāja.

About a hundred yards to the south of the Raṅganātha temple on the other

10. Swinging Arch. side of the station road stands a masonry arch about a hundred feet in span and has been standing for close upon five generations.¹ When visitors stand on its key-stone and jerk, the arch swings to the extent of about 2 or 3 inches. It is a great attraction to juvenile visitors. Tradition says that it was designed and constructed for Tipu Sultan by a French engineer by name De Haviland as a sample of what the latter proposed to do by way of a single arch bridge for the Kāvērī river. The story goes that De Haviland was executed by Tipu during his Bellary campaign. But in reality the engineer was in British service and designed the new Government House at Mysore about the year 1807-8. It must have been during this period that the arch was constructed.

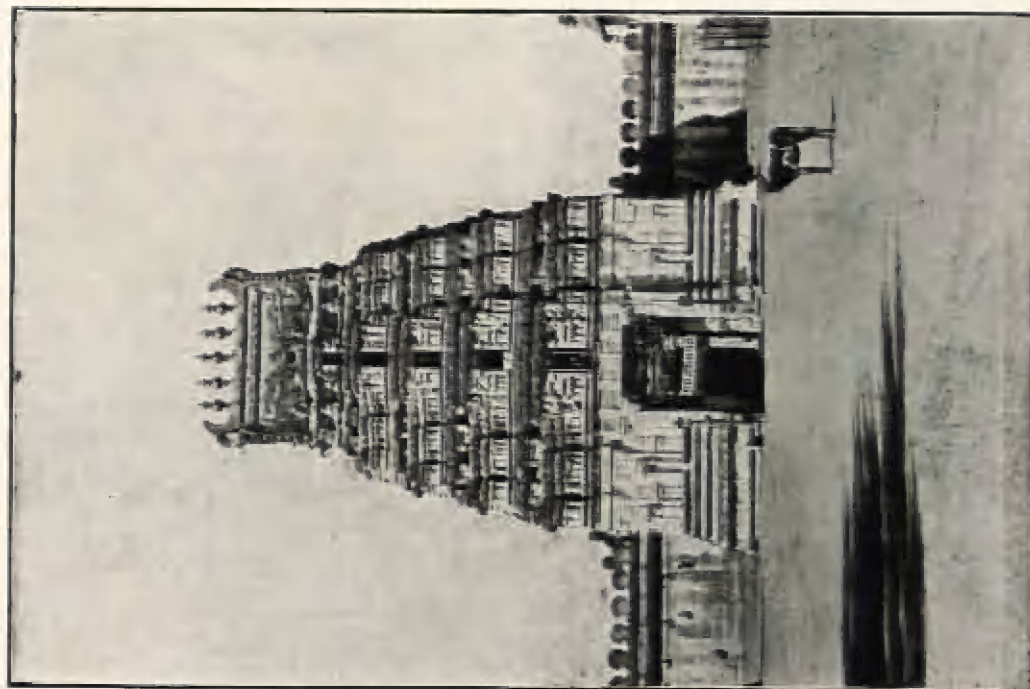
11. Coronation Building.

The Narasimha temple is a very large and partly ruined structure which has recently been repaired and put out of danger. It consists

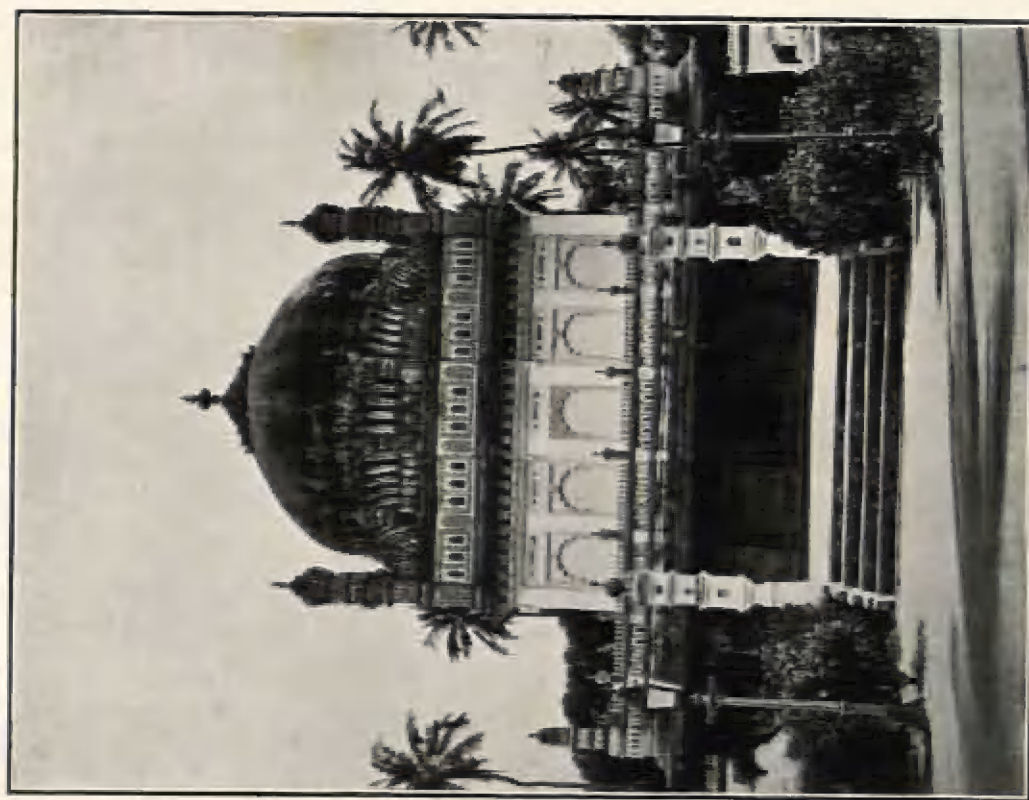
12. Narasimha Temple. of a large original garbhagriha in the midst of which is a platform with four pillars. On it is installed a beautiful image of Lakshminarasimha whose beauty of figure, exquisite ornamentation and workmanship and fine jewelled and serpentine tōraṇas bearing the ten avatāras declare it to be definitely a Hoysala image. Wherefrom this image was obtained and whether it was originally in the neighbourhood, it is not possible to state. But when Kanthīrava-Narasarāja, the valiant Mysore ruler found it, he appears to have got a temple constructed with the garbhagriha, an oblong broadish sukhanāsi and a many pillared navaraṅga hall. The latter had an extension on the north in which the image of the king was installed. (Pl. XXII, 1.) This image which is 3½' high is a portrait statue of fine workmanship and great sculptural value. It shows the prince wearing a long coat, kammarband, etc., like a Mogul with long hair dressed in the old Hindu fashion. He wears moustaches with side-whiskers and stands with hands joined reverentially. The straight nose, the largish eyes and the prognathic face are no doubt due to the conventions of the sculptor. But the figure is realistic and is a great example of South Indian portrait sculpture in the 17th century.

The original temple appears to have had an open pradakṣiṇa, the basement having four cornices with a frieze of retrospectant lions. In later times this appears to have been converted into a dark or *kattale* pradakṣiṇa and a pātālāṅkaṇa with

¹ This arch collapsed suddenly on 2nd July 1936. The cause of the collapse is being investigated by the Public Works Department.



1. BANGANATHA TEMPLE (p. 56).



2. GUMBUZ (p. 65).

a covered *prākāra* added to the temple. At the four corners of this *prākāra*, cells and shrines were erected for the Ālvārs, Āṇḍāl, Lakshmī (a fine image, though of the late Vijayanagar type), Bālakrishṇa on fours, Rāmānuja and Dēśika. This might have all been done in the days of Doddadēvarāja or Chikkadēvarāja. At a still later date a large outer *mukhamanṭapa* was added to the *mahādvāra* and an outer *prākāra* with inside verandahs and a *gōpura* were constructed making the temple a huge one. This outer *prākāra* is now mostly ruined. The rest of the temple is intact.

Conservation.—Along with the image of Kaṇṭhīrava Narasarāja, the Narasimha image also should be protected. The temple is leaking in the north part of the *kattale pradakṣiṇa*, the north part of the Lakshmī shrine, etc., and plants are growing here and there on the outer walls. These should be looked into. The outer courtyard is in a neglected condition. This should be levelled and kept neat and clean.

13. Memorial Hall.

About a hundred and fifty yards east of the Raṅganātha temple are now to be seen a mound and the ruined walls of what was once a

14. Tipu's Palace.

magnificent palace inhabited by Tipu. It was dismantled about 1807 or 1809 (?) at the orders of Col. Wellesley and very probably its wooden pillars were utilised for the Maharaja's palace in Mysore. Originally the palace faced west and appears to have had an open pillared court in front like the Bangalore Palace and the Darya-Daulat.

About a hundred yards to the north of Tipu's Palace through a breach in the wall where originally appears to have stood a small gate-

15. Bathing Ghat.

way we cross the moat by a modern bridge and come to the Bathing Ghat constructed by the Mysore Government about a generation ago for the convenience of the public (Pl. XXII, 2). On either side of the steps leading to the river there are several small *manṭapas* under the spreading trees. Some distance to the west are seen the arches of the railway bridge.

To the north-east of the Palace Zenana enclosure stands an old temple of Gaṅgādhareśvara. The main shrine which faces east and

16. Gangadharesvara Temple.

the chief *mahādvāra* which faces south are both finely ornamented granite structures of about the days of Kṛishṇarāja of Vijayanagar. The walls are ornamented with cornices and turreted pilasters and niches, and the eaves have pendant drops. A number of stone images are kept in the temple most of which belong to the middle or late Vijayanagar period. The temple has a large *prākāra* with a verandah and to its south-west is a *manṭapa* with a number of niches containing a large number of *līṅgas* and images of the Śaiva saints. Most of these appear to date

from the days of the Dalvoys of Mysore. In one of the cells is now kept a copper image of Dakṣiṇāmūrti (chinnudrā, rudrākṣhamāla, vīṇa and pustaka), which is said to be of solid copper and bears an inscription stating that it was a gift of Dalvoy Nañjarāj. The mahādvāra has tall doorways with finely carved scroll friezes rising above female attendants standing on yālīs. The pillars of the mahādvāra have their massiveness relieved by indentations of the corners and a well designed series of turrets rising in several tiers. The design of the pillars is different from that seen elsewhere, though it somewhat reminds us of that met with in the Sōmēśvara temple at Kōlār. The bracket or *bōḍige* of the west pillar is cracked and must be examined by the Engineers.

To the north-east of the Gaṅgādhara temple the fort wall is pierced by a low arched gateway known as the water gate since the palace people and the inhabitants of the northern part of the town used it as the best approach to the river. It was

17. Water Gate. formerly thought that Tipu was caught inside this gateway between two sections of the British and was killed. A tablet has been put up by the Mysore Government; but this is a mistake. He really died about a hundred yards further east.

About fifty yards to the east of the water gate, inside the second fort line, is said to have stood another gateway which led through the inner earthen wall which Tipu had got constructed inside the second line. On the 4th of May 1799, pushed back by the storming troops Tipu moved along the second wall

18. Place of Tipu's Death. and descending from it near the water gate tried to enter the town through this second gate. It is said that he found the gate closed and the Killedar unwilling to open it. Meanwhile the British troops who had crossed over to the third wall came along, descended into the town and entered this gate from the inside. Tipu was thus caught in the gateway between the two advancing sections of the British forces and fell down wounded. The storming troops not knowing that Tipu was here entered the gate and rushed towards the palace. An English soldier later on narrated how he found here an unconscious Mysorean Sardar wearing golden belt and shot him in the temple when that person tried to defend it with his sword. It has been thought that Tipu met with his death thus.

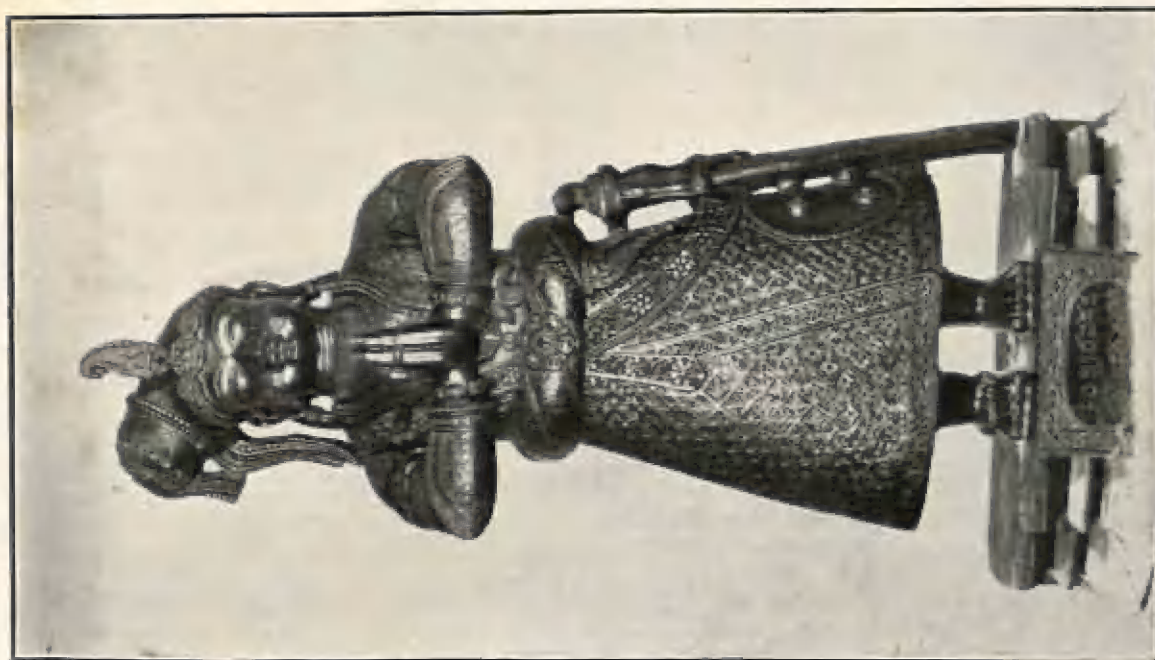
When the British officers tried to trace the body of Tipu, his dying private secretary pointed to the place where his master lay under a heap of the dead. Tipu's body was easily identified since his face had not been disfigured and since he had worn a well-known talisman. The body was yet warm and was removed to the palace for the night. The erection of a suitable monument at this place may be considered. It is found that the inner fortification was razed to the ground by Col. Wellesley about 1807 and a row of tamarind trees planted (after the Vellore mutiny).



2. BATHING GHAT (p. 59).



3. DUNGEON (p. 55).



1. NARASIMHA TEMPLE, SERINGAPATAM, KANTHIRAVA
NARASARAJA VODEYAR (p. 58).

At the north-east corner of the fort there is a large structure with a battery on its top and in its hollow is a low vaulted cellar about

19. Inman's Dungeon. 45' x 32' which resembles Bailey's dungeon, but is smaller.

It is said to have been discovered in 1895 by Mr. Thos. Inman, an Engineer. It is said that prisoners used to be confined here also and among them was a notorious Mahratta free booter, Dhonḍia Vāg, who escaped on the day of the siege and gave considerable trouble in the north of the Mysore State in the days of Pūrṇiah and Wellesley until at last he was captured. Dhonḍia had been converted by force to Islam but he appears to have returned to his old faith.

From the battlements above the dungeon a direct view is obtained of the Wellesley bridge, constructed by Pūrṇiah in honour of

20. Wellesley Bridge. Col. Wellesley, the Commander-in-Chief of Mysore. It is built of rough stone pillars and beams and is slightly arched to the west. Though rude in construction, it has proved its strength against the floods of the Kāvēri river. It was completely submerged in the flood of 1924. It was on this bridge that the plague rebels of Gañjām and elsewhere were stopped in 1899 when the reserve force of Mysore opened fire upon them and shot them. At the north end of this bridge is a pier-like monument bearing a Persian inscription mentioning that it was constructed in 1804.

Close to the eastern or Bangalore gate stood formerly a Hindu temple with a prākāra wall and a verandah running around. It was

21. Jumma Masjid. very probably a structure of the early eighteenth century and was not of great architectural importance. It is said

to have been dedicated to Hanumān or Āñjanēya. Near it, in the field, Tipu is said to have played in his younger days when his father was yet a rising young officer in the Mysore army. One day a Fakir told the boy that he would some day become very prosperous and directed him to convert the temple into a mosque when he became a great man. When he became King Tipu compelled the Hindus to remove the image from the temple, filled up the groundfloor and on the top of the temple got erected the Jumma Masjid, the hall of which has numerous foil arches and a Mihrab on the west in the form of a small room. On the walls of the hall are found stone inscriptions with quotations from the Quran, etc. One of them gives the date of its construction as corresponding to 1787 A.D. The main points of interest in the mosque are its two great and beautiful minārs which combine majesty with grace (pl. XX, 2). Their shafts are ornamented with cornices and floral bands while near the top are two narrow terraces with ornamental parapets. From there a visitor gets a panoramic view of the neighbourhood. At the crown of the minārs are large masonry kalaśas placed upon flowers and fully ornamented. Above are smaller metallic kalaśas of the Hindu type. These minārs are things to admire in Seringapatam. A winding flight of more than 200 steps leads to the top of each.

In the middle of the east walls are now to be seen three gates leading towards Bangalore, formerly known as the Gañjām gates. They are

22. Bangalore Gates. high, arched structures with their upper portions mostly of brick. On either side of each gateway are guard rooms and on the south side of the easternmost of these and provided with a drawbridge, is still to be seen the machanism for manipulating the bridge. It consists of a large wooden wheel, about 8 or 10 feet in diameter, with handles. When this was turned a beam connected with its axle wound up a chain which passed through a ventilator and was attached to the outer end of the bridge.

Opposite to the outer gate are the ruins of a large vaulted cellar around which formerly stood a fort wall with a battery. Just inside the outer gate on the north an insignificant little mound indicates the place where Mir Sadak, Tipu's Dewan, fell. Moslem passersby spit at his tomb and believe that Mir Sadak betrayed the fort on the day of its siege and was killed by a guardsman and thrown into the ditch when he was trying to escape.

In 1791 Lord Cornwallis attacked Seringapatam from the south-east. After the war Tipu thought it better to strengthen the fortifications on this side deepening the moats and putting up an outer defensive wall and adding a number of cavaliers. Thus the fortifications here are very formidable. In the south-east corner of the outer wall was placed a battery, known as the Kālegauḍana Bateri.

24. Flagstaff Cavalier.

On the left is another cavalier recently converted into a fresh water reservoir.

25. Tipu's Racket Court. To its north and adjoining it is Tipu's old Racket Court converted by the British garrison into a Ball-alley. The court is about 80' long and 40' broad and its south wall is about 35' high. The structure is open at the top.

Since the old south gates were too low to allow any elephant with a howdah to pass, Tipu got two more gates constructed of brick work about fifty yards to the west. These are about 15' high, vaulted, and adorned with arches on the sides. On a wall adjoining the inner one Tipu got a stone tablet put up giving the date of its construction hoping that the fort would ever remain free from all misfortunes. The arches are cracked at the centre and may be looked into by the engineers.

The inner Mysore gate also was raised in height to allow the passage of an elephant. The outer one which was in a dangerous condition was repaired in recent years by the Mysore Government and provided with key-stone arches.

Proceeding directly south from the arch we pass through a small fort gate to

27. Somalinga Gate. the river side where stands a small ruined shrine of Śiva known as the Sōmaliṅga or Sōmēśvara temple. In the

neighbourhood appears to have been the old cremation ground of Seringapatam. From the river bank a good view is obtained of the cart bridge over the south branch of the Kāvērī known as the Periapatṇa bridge.

28. Traveller's Bungalow.

About 2 furlongs directly to the east of the fort the river flows over a sandy bed in a south-easterly direction. Here on its south bank

29. Darya-Daulat. Tipu planted a large and well designed garden full of trees known for their fruits, flowers and shade. In the centre of the garden he erected, in 1784, his summer palace known as the Darya-Daulat, probably in commemoration of his victory extending to the seas (Pl. XIX, 1). The words mean 'The wealth of the sea.' The structure is raised on a square platform, about 5' high. Around it runs a wide verandah borne on tapering lotus—formed wooden pillars with trefoil arches (*Frontispiece*). The inner building which is also square faces the Nagarkhāna in the south and the river on the north, both the faces being exactly similar. The staircases are hidden in the dark rooms, concealed in the walls and on the first floor there is a small hall with projecting balconies in the centre. In this hall it is said that Tipu used to receive his ambassadors and guests. On the east and west sides there are three rooms each used perhaps for living purposes. An interesting feature of this building is that its walls, pillars and arches are profusely painted with varied colours including a free use of gold. The designs are highly interesting and the balconies are good works of art. On the west wall are painted four large battle scenes. The first shows Hyder Ali on an elephant in the midst of his troops marching forth for the First battle of Pāḷilūr (Pl. XX, 2.) His army is composed of swordsmen on horseback and footmen with spears. The former wear cloth helmets, long coats, breeches and slippers, while the latter wear jackets, breeches, sandals and turbans, held in position with handkerchiefs. In the second panel Tipu is riding on horseback and similarly proceeding to the battle. His favourite tiger stripes are conspicuous on his banners and elsewhere. His secretary who is reporting to him has his face disfigured by modern Moslems, since they think he is Mir Sadak, the traitor. Among Tipu's cavalry can be seen a company of French swordsmen led by an officer who is pointed out generally as Mons. Lally. The third panel shows the victory of Mysore at the battle of Pāḷilūr (Pl. XX, 1). Hyder and Tipu guide their troops from their elephants and the Mysore cavalry charges the British both in front and back. The French gunners and the commander of the Mysore forces play their part in the battle. The red-coated English soldiers have formed a phalanx to protect their ammunition and their leader Col. Bailey. The latter who is carried in a palanquin sits with his finger on his lips in dismay. A ball from the French gunners explodes the ammunition. The defeat of the British is certain. Tipu appears to have loved to contemplate

this brilliant victory which resulted in the capture of Col. Bailey and the flight of Sir Hector Munro to Madras.

The fourth panel shows the Nizam's army with his horsemen and elephants arriving near the battlefield too late to be of any help to their allies, the British. Below the picture of the Nizam riding on horse back are painted the figures of a cow and a boar. Tradition states that Tipu alleged that the Nizam looked innocent like a cow and was really as wicked and contemptible as a boar (*suvvar*). It is explained that he came like a cow and fled like a boar. This painting throws light on Tipu's character.

The east walls of the building are covered with a large number of panels most of which contain the scenes of the durbars of various rulers contemporary with Tipu and otherwise. About a hundred of these personages are painted, among whom may be identified the Hindu Rāni of Chittore, Mohammed Ali Walajah, his queen, the Rāja of Tanjore, the Rāja of Benares, Bālāji Rao II Peshwa, Krishnarāja Wodeyar III, (substituted for Purnaiya about 30 years ago) Māgaḍi Kempegauḍa and Madikere Nāyak of Chitaldrug.

This building was used as a residence by Col. Wellesley during his command of the Mysore forces. It is being taken very good care of by the Gardens Department of the Mysore Government and in the Durbar hall is a framed order of Lord Dalhousie for its preservation containing extracts from a letter of Lord Wellesley who later on became the Duke of Wellington.

A little further on, the road crosses a drain-like channel. Here was formerly situated the big bazaar of Gañjām. In 1791 Tipu met Lord Cornwallis here in a specially erected pavilion, signed the treaty of Seringapatam and surrendered his sons as hostages. Since a *kaul* or treaty was signed here, the bazaar became known as the Kaul Bazaar.

30. Kaul Bazar.

About three furlongs directly to the south of the Darya-Daulat on the highland, stands a memorial obelisk bearing a tablet to the memory of the officers and men who fell. This highland is popularly called 'Sabbalrāni Tittu' since Tipu impaled alive one of his women who was suspected of unfaithfulness.

31. Obelisk.

32. Catholic Cemetery.

'In memory of Leut.-Col. Grimstone this monument was erected as a tribute of their affection and esteem by his brother-officers of the

33. Col. Grimstone's Tomb. fourth regiment of foot. He departed this life the 10th September 1801.' A monument bearing this inscription stands on a small hillock near the Seringapatam entrance to Gañjām village.

34. Abbe Dubois' Church.

35. Eastern Ferry.

- 36. Bailey's Tomb.
- 37. The Gumbaz.
- 38. Lal-Bagh.
- 39. Montague's Tomb.
- 40. Kaveri Confluence.
- 41. Old Southern Fords.
- 42. Gosai Ghat.
- 43. Abba Garden.
- 44. Scott's Bungalow.
- 45. Doctor's Garden.

The middle of the south wall is pierced by a number of gates through which the road from Mysore passes. These had protective walls

- 46. Mysore Gate. in front and draw bridges which were worked by chains attached to large wheels with wooden handles inside the guard-rooms.

- 47. Garrison Cemetery.
 - 48. Periapatna Bridge.
 - 49. Rani's Tomb.
 - 50. Paschimavahini Railway Station.
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ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA (p. 67).

PART III—NUMISMATICS.

ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA.

(Pl. XXIII.)

Among the coin collections belonging to the Mysore Government Museum at Bangalore, there is a set of oblong copper pieces bearing generally the figure of a tusker elephant facing a trident and some peculiar marks above the elephant's back. They probably belong to the period of transition from punch-marking to die-striking. Some of these specimens are mentioned by Tufnell¹ and Loventhal² as coming from the Tinnavelly District in the extreme south of India. Loventhal mentions a score of these coins which were in the possession of Rev. Taylor. Such specimens are also found in the collections of the British Museum, the Ashmolean Museum at Oxford, and elsewhere. But the largest collection noticed till now is at Mysore and it is possibly Rev. Taylor's collection from Tinnavelly.

A detailed study of these pieces will be found in the appended Table.

Some similar pieces bear the bull type instead of the usual elephant type. We can recognise a general resemblance between these symbols on the one hand and the punch-marks of the *Puranas* and the pictographs on the Indus seals on the other, particularly on those of the elephant and bull types. The same lordly animal is standing to left or right, with a row of symbols in the field over its back. But it faces a pillar bearing a *trīśūla* instead of the manger.

It is the symbols over the back that deserve our most careful examination. They have now been copied with the help of a powerful jeweller's lens and reproduced on the appended plate as they are found on each piece, sometimes along with the trident. Among the symbols that can be distinctly identified are:—

Taurine symbol, svastika, damaruga, wheels of various shapes, pot with plant, crescent, trident, semicircle, shield, bell, square, and fish.

A preliminary study leads to the following inferences:—

- (1) The marks that can now be identified have a greater resemblance to the Indus Pictographs than either to the known Buddhist symbols or to the punch-marks on the *Purana* coins as published by Theobald.
- (2) They occur in different orders on sets of the pieces and are always in one or two lines, the largest number of symbols in a line being six.
- (3) They are not mere religious symbols, but are possibly legends, which cannot be now read. Could they be names of the Korkai Pāṇḍya rulers or of even earlier kings of the extreme south of India?
- (4) They could not be later than the first century B.C. when double die struck Roman and Śātavāhana coins were current in South India.

¹ Hints to Coin Collectors in South India.

² Coins of Tinnavelly.

They are possibly earlier, and may have been the proto-type of the square issues of the early Śātavāhana elephant type.

- (5) The identification and excavation of the site from which they were collected are matters of importance to Indian Archæology, since we may discover a very important pre-historic or early historic site.

Descriptive Table.

(Pl. XXIV, 1.)

1. Ae. Wt. 26·9 grs; size: $1·66 \times 1·65 \times 1·83$ cm.

Trapezoid.

Obverse:—Fine tusker elephant standing to left facing a pillar bearing a trident. Its trunk is hanging down. In upper field three symbols, not clear.

Reverse:—A triangular figure enclosed in a curved line.

2. Ae. Wt. 30·1 grs; size: $1·78 \times 1·62 \times 1·22$ cm.

Rhomboid.

Obverse:—Large elephant facing trident. In upper field legend of three symbols.

Reverse:—Large uncertain mark composed of two sets of converging lines with a wavy line below. The latter resembles a similar line on Śātavāhana coins of the Chaitya type.

3. Ae. Wt. 14·4 grains; size: $1·88 \times 1·38 \times 0·93$ cm.

Rectangular and very thin.

Obverse:—Fine large tusker elephant to left, facing trident. Above legend of six symbols the last of which is probably part of the trident.

Reverse:—A curved line enclosing a large triangular figure with intersecting medians.

4. Ae. Wt. 36·7 grs; size: $1·75 \times 1·4 \times 1·83$ cm.

Rectangular.

Obverse:—Large-headed tusker elephant to left. Above, legend of five fragmentary symbols.

Reverse:—Similar to No. 3. Fragmentary.

5. Ae. Wt. 25·7 grs; size: $1·42 \times 1·15 \times 1·44$ cm.

Rectangular with long vertical sides.

Obverse:—Elephant to left with two symbols above.

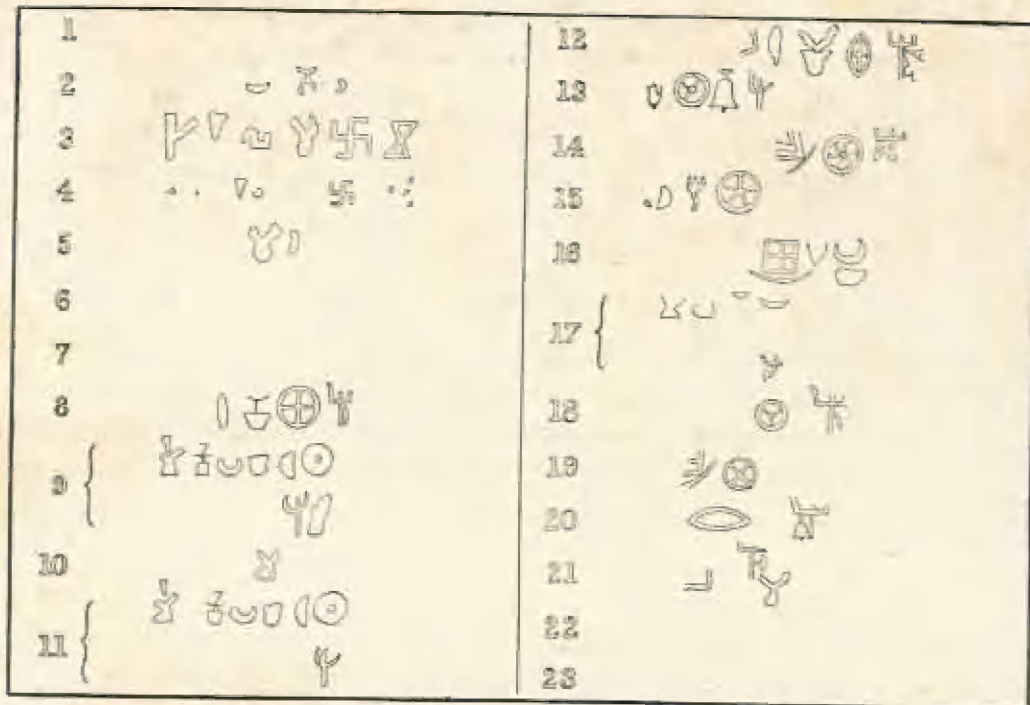
Reverse:—Effaced.

6. Ae. Wt. 41·2 grs; size: $1·97 \times 1·65 \times 1·41$ cm.

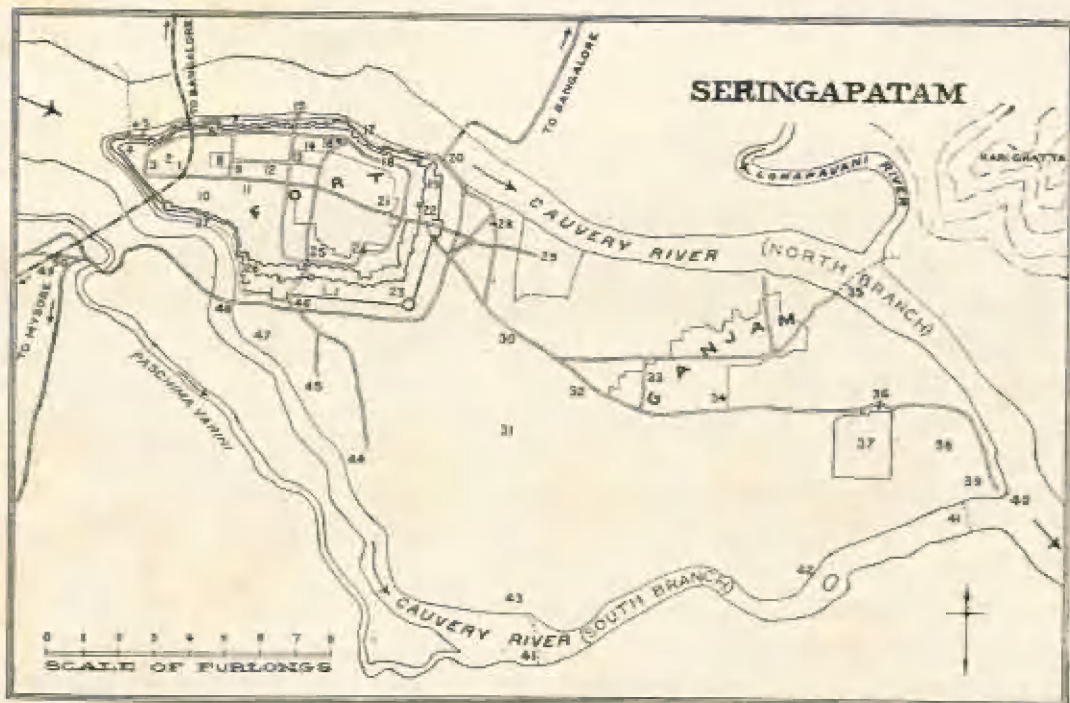
Rectangular.

Obverse:—Large and high-headed tusker elephant to left with low back. Above symbols not clear.

Reverse:—Triangular figure as on No. 3 without curved line.



1. SYMBOLS MET WITH ON THE ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA (p. 68).



2. (P. 53.)

7. Ae. Wt. 26.4 grs ; size : $1.21 \times 1.06 \times .214$ cm.

Rectangular.

Obverse :—Small tusker elephant to left appearing with lifted head and haunches almost seated on the ground. Above and below, symbols uncertain.

Reverse :—Blank.

8. Ae. Wt. 113 grs ; size : $2.5 \times 2.18 \times .273$ cm.

Rectangular with one side broken and irregular.

Obverse :—Fine large tusker elephant standing to right with trunk hanging down facing a vertically set up trident battle-axe. Above, alongside of the trident are three other symbols.

Reverse :—Similar to No. 3. Worn out.

9. Ae. Wt. 84.4 grs ; size : $2.66 \times 2.06 \times .194$ cm.

Oblong.

Obverse :—Large elephant to right facing trident. Above, six symbols.

Reverse :—Effaced. A blurred straight line is visible.

10. Ae. Wt. 28.6 grs ; size : $1.61 \times 1.58 \times .144$ cm.

Square.

Obverse :—Fine tusker elephant to left. Above, several marks of which one resembling Brahmi *ma* is clear.

Reverse :—Large triangular mark set in a parabolic line.

11. Ae. Wt. 120.4 grs ; size : $2.91 \times 1.46 \times .198$ cm.

Oblong with damaged sides.

Obverse :—Large tusker elephant to right facing trident. Above, six symbols very similar to those on No. 9.

Reverse :—Large triangular marks with intersecting medians. Outer curved line, not visible.

12. Ae. Wt. 65 grs ; size : $2.08 \times 1.191 \times .163$ cm.

Square.

Obverse :—Tusker elephant facing trident battle-axe. Above, four other symbols.

Reverse :—Large triangular figure without outer curved line.

13. Ae. Wt. 45 grs ; size : $1.89 \times 1.75 \times .207$ cm.

Square with damaged sides.

Obverse :—Tusker elephant to right facing trident. Above, three other symbols.

Reverse :—Effaced.

14. Ae. Wt. 54.2 grs; size: $1.95 \times 1.82 \times .243$ cm.

Square with two irregular sides.

Obverse:—Tusker elephant to right facing trident battle-axe. Above, two symbols, one of which is a wheel. The symbols are different from those on No. 12.

Reverse:—Effaced.

15. Ae. Wt. 65 grs; size: $1.99 \times 1.58 \times .258$ cm.

Oblong.

Obverse:—Elephant to right. Above, four symbols one of which is a wheel.

Reverse:—Triangular mark without outer circle.

16. Ae. Wt. 51.6 grs; size: $2.13 \times 1.94 \times .16$.

Oblong with larger vertical sides and one corner broken.

Obverse:—Elephant to right. Above, four symbols, the last of which is a square.

Reverse:—Large triangular symbol with intersecting medians.

17. Ae. Wt. 69.6 grs; size: $2.6 \times 1.8 \times .23$ cm.

Oblong with sides damaged.

Obverse:—Large elephant to right facing trident. Above, four symbols partly damaged.

Reverse:—Large triangular symbol with intersecting medians and without outer curved line.

18. Ae. Wt. 61.2 grs; size: $2.03 \times 1.91 \times .195$ cm.

Square.

Obverse:—Large elephant facing trident battle-axe. Above, several symbols partly damaged.

Reverse:—Large triangular symbol.

19. Ae. Wt. 49.5 grs; size: $1.73 \times 1.69 \times .24$ cm.

Square.

Obverse:—Tusker elephant to right, damaged. Above, two symbols looking like a wheel and a square.

Reverse:—Triangular symbol, damaged.

20. Ae. Wt. 60.8 grs; size: $2.12 \times 1.83 \times .17$ cm.

Oblong.

Obverse:—Large tusker elephant to right facing trident battle-axe to the right of which is an uncertain figure. Above elephant is a symbol which looks like a fish.

Reverse:—Triangular symbol.

21. Ae. Wt. 45·5 grs ; size : $2\cdot04 \times 1\cdot77 \times \cdot155$ cm.
Oblong.

Obverse :—Large tusker elephant to right facing trident battle-axe to the right of which there appears to be a taurine symbol. Above elephant there is a symbol which may be a fish.

Reverse :—Triangular symbol.

22. Ae. Wt. 21·3 grs ; size : $1\cdot62 \times 1\cdot5 \times \cdot158$ cm.

Obverse :—Tusker elephant to right facing pillar. The rest of the coin is damaged.

Reverse :—Triangular symbol damaged.

23. Ae. Wt. 37 grs ; size : $1\cdot78 \times 1\cdot46 \times \cdot175$ cm.
Oblong.

Obverse :—Tusker elephant to right facing pillar. Above, uncertain symbols.

Reverse :—Tiger or lion standing to left with the right fore-paw and tail uplifted.

PART IV—MANUSCRIPTS.

BEJAVĀḌĪ MĀDHAVĀNKANA KĀVYA.

A paper manuscript of this work was found at Rāmpur, Moḷakālmuru Taluk, Chitaldrug District, in the possession of a Vīraśaiva priest named Maḷemaṭhada Basavayya. It consists of 81 sheets each 15 inches long, 5 inches broad and 1½ inches thick. Each page contains 16 lines on the average and each line consists of about 70 letters of Kannaḍa writing. The manuscript seems to be about 80 years old and there is a colophon at the end which states that it was copied in the year Ānanda by Virabhadrappa, son of Vastrada Muduvirappa of Dēvasamundra for Siddappa, son of Tippaṇṇa, who was the son of Chiga Nāgaṇṇa of Rāmpura, in order that he might study it in the school (*śāle*).

The work Mādhavānkana Kāvya is a poem in Kannaḍa of the 18th century composed by Śankarakavi, son of Basavarasa and disciple of Kuppasakantiya Guruvārya. The author was a Vīraśaiva and a devotee of the god Rāmēśvara of Kōḷūr. He invokes at the beginning of his work Śaṅgaḷige Śivalingadēvaru, Murigesvāmi, Tipperudra, Chikkannodeya, Sirahaṭṭi Pakirayya, Hanugunde Nonamuttinaprabhu, Tavaragere Yaṇṇēśa Muddappa, Madali Mahādēvi Heggappa, Rāmaiya of Saṇṇa Baḷḷapura, Madhuragāvi Śivalingaiya and other *nūtanas* (modern saints) in addition to the old poets Padmarasa, Udbhaṭa, etc. The date of the work is given in page 81 of the manuscript as Wednesday, 7th lunar day of the dark half of Jyēṣṭha in the cyclic year Īśvara, 1679th year of the Śalivāhana era and corresponds to Wednesday, 8th June 1757 A.D.

The subject-matter of the poem is similar to that of Bhāvachintāratna by Gubbi Mallanārya and Rājasēkharavilāsa of Śhaḍakshari. Mādhavānka is named as the king of Bejavāḍipattana (in the Kistna District of the Madras Presidency) and he is described as a great devotee of Śiva and a patron of the Jangamas (Vīraśaiva priests). It is further stated that once a poor boy in his kingdom was killed accidentally by the prince's horse and his mother complained to the king and that the king ordered the offender, who was his own son, to be beheaded as a punishment and that the person who carried out the execution also cut off his own head, as he had done a very unpleasant duty, and that the mother of the dead boy killed herself on account of grief at the loss of her son and that the king seeing all this was about to cut off his own head when the God Śiva intervened, saved the lives of all the above persons and took them to his own home, Kailāsa.

The poem is written in verse of the Vārdhika śatpadi metre and the poet has praised Āndhradēśa and the town of Bejavāḍi. It is probable that he belonged to the Āndhra kingdom. Some of the verses describing battles, forests and other scenes are very well written and the poems are full of the usual *alamkara*s (figures of speech).

PART V.—NEW INSCRIPTIONS FOR THE YEAR 1935.

BANGALORE DISTRICT.

MĀGADI TALUK.

1

At Nelapaṭṭaṇa in Sāvandurga in Madabal hobli, on a bell in the navaraṅga of the Narasimha temple.

Kannada language and characters.

ಮಾಗಡಿ ತಾಲ್ಲೂಕು ಮದಬಳ ಹೋಬಳಿ ಸಾವಂದುರ್ಗಕ್ಕೆ ಸೇರಿದ ನೆಲಪಟ್ಟಣದಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಗಂಟೆಯ ಮೇಲೆ.

1. ಮಾಗಡಿ ತಾಲ್ಲೂಕು ಸಂಮಾತು ಸಾವಂದುರ್ಗದ ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಗೆ ಇದೇ ತಾಲ್ಲೂಕು ಅಡಿಕೆಮಾರ್ಕುಕ್ಕ
2. ಪಾಟೀರ್ ಕದಿರೇಗೌಡರು ವಿಜಯನಾಮ ಸಂವತ್ಸರದ ಪಾಲ್ಕುಣ ಶುದ್ಧ ೫ ದಿವಸ ಪ್ರಾರ್ಥನೆ ಶೇವಾರ್ಥದ ಗಂಟೆ.

Note.

This records the presentation of the bell (śéṣvārthada ghaṇṭe) by Kadiregaṇḍa, *patel* of Adike Mārṇahalli, in the taluk of Māgaḍi for the service of the God Narasimha in the *sammāt* of Sāvandurga in the same taluk of Māgaḍi. The date is given as the 5th lunar day of the bright half of Phālguna in the cyclic year Vijaya. The characters belong to the 19th century A.D.

NELAMANGALA TALUK.

2

At Śivagange in the hobli of Sōmapura on a stone in the north-west corner of the cloistered verandah around the Lingada-tirtha.

Telugu language and characters.

ನೆಲಮಂಗಲದ ತಾಲ್ಲೂಕು ಸೋಮಪುರದ ಹೋಬಳಿ ಶಿವಗಂಗೆಯ ಗ್ರಾಮದಲ್ಲಿ ಲಿಂಗದಾರ್ಥದ ಸುತ್ತಲಿರುವ ಕೈಸಾರೆ ಮಂಟಪದ ವಾಯವ್ಯ ಮೂರೆಯಲ್ಲಿ.

ಕೆಲುಗಕ್ಕರ ಮತ್ತು ಛಾಪೆ.

1. ಈ ಅಂಕಣಂ ಲಿಂಗ
2. ಪ್ಪಶೆಟ್ಟ ಶ್ರೀ ರಾಯನರಸ
3. ಪ್ಪಶೆಟ್ಟ ಶೇವೆ.

Note.

This record registers the construction of a portion of the veranda by Rāya Narasappaṣeṭṭi, son of Lingappaṣeṭṭi.

No date is given. The characters seem to belong to the 19th century A.D.

At the same village Śivagange, on a boulder called *māligegunḍu* near the Gangādharaśvāmi temple.

Kannada language and characters.

ಅದೇ ಶಿವಗಂಗೆಯಲ್ಲಿ ಗಂಗಾಧರೇಶ್ವರ ಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನದ ಮಾಳಿಗೆ ಗುಂಡಿನ ಮೇಲೆ.

1. ಶ್ರೀ ಶಿವಗಂಗೆಯ ಕಳವ್ವವೊಡೆಯರು ಶಿವಗಂಗೆದ
2. ರ ದೇವರಾ ಜಾತ್ರೆಯನಾಮ್ಮದ ದೇವರಾ ಮಹಂತನನಿಂ
3. ಹನವದ ಕಣಿಕೆಗೆ ೧೬೨ ಸಿದ್ಧಯ ದೇವರವೊಡೆಯರಿಗೆ ೬೨
4. ಮಹತ್ತಿನದರುನವಕಣಿಕೆ ೬೦ ಗದ್ದಿಗೆ ಛಳಿ ೬೦ ಮುಖಿ ವಿ
5. ಯ ೬೦ ತೆರೆಯೆರಡಕ್ಕೆ ವಿಭುತಿಯಕಾಣಿಕೆ ೬೦ [ಶಿವಗ]
6. ೦ ಗೆಯನಾಡಪ್ಪಭುಗವುಡ ಹೆಗಡೆ (?)
7. . . ಯಗವುಡರಿಗೆ

Notes.

This record registers the fixing of certain dues or taxes to be collected during the annual fair held in honour of the God Śiva Gangādharaśvāmi at Śivagange. This was done by Kāḷappa Voḍeyar, Chief of Śivagange, (?) with the consent of prabhu-gavuḍus, heggādes, etc., of the district (nāḍ) of Śivagange.

The taxes were fixed on the devotees attending the fair at Śivagange as follows. 1 gadyāṇa and 2 haṇas for entering the matt (*dēvarā mahantina simhāsanaḍa kaṇike* lit. tax of the great throne of God); 2 haṇas for Siddayadēvara-Voḍeyar, 1 haṇa for viewing the *mahattu*, 1 haṇa to be offered at the *gaddige* (tomb), 1 haṇa for offering holy ashes and betel-leaves (*vibhūti-vileya*), 2 aḍḍas (1 haṇa) for *tere* (entering inside the screen?): 1 haṇa for the privilege of receiving sacred ashes offered at the matt

A matt of the Lingāyats seems to have been in existence at Śivagange for the use of which the taxes were levied.

No date is given. The characters seem to belong to the 16th century.

CHITALDRUG DISTRICT.

MOLAKĀLMURU TALUK.

In the village Bairāpura, in the Hobli of Molakālmuru, on a stone standing to the east of the village.

Size 4' × 1'.

Kannada language and characters.

6.
 7.
 8.
 9. ಕೊಟ್ಟರಾಇ ಧರ್ಮಮನರುಪಿದವರಾ.

Transliteration.

1. svasti samasta-bhuvanâśraya śrī-prithvivallabha-mahā-
 2. rājādhirāja paramēśvara parama-bhaṭṭāraka Satyâśra-
 3. ya-kulatilaka chchâlukyâ-bharanap śrī Tribhuvana-
 4. malladēvaru.
 5.
 6.
 7.
 8.
 9. koṭṭar i-dharmaman alupidavar.

Note.

This is full of lacunæ, the letters being quite worn out from line 4 and thus illegible. It gives the titles of the Châlukyan king Tribhuvanamalladēvaru, the refuge of the whole universe, favourite of the goddess of wealth and of earth, king of kings, supreme lord over kings, ornament of the Satyâśraya race, and ornament to Châlukyas. A gift is said to have been made during his reign and an imprecation is given against those who violate the grant. This Tribhuvanamalladēvaru is probably identical with Vikramāditya VI (1076-1126).

[See also M. A. R. 1909, P. 15.]

6

On the Hire Jaṭinga Rāmēśvara hill in the same Hobli, on a boulder in a cave in the ruined Hire Jaṭinga Rāmēśvara temple.

Kannada language and characters.

ಅದೇ ದೇವನಮುದ್ರದ ಹೋಬಳಿ ಪಿರೇ ಜಟಿಂಗರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ
 ಗವಿಯಲ್ಲಿರುವ ಶಾಸನ.

- | | |
|----------------|-----------------------------|
| 1. ಶುಭವರಗು (1) | 3. ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಶಿವರದಿಪ್ಪರ |
| 2. ನು ತ (1) | 4. ವರ [ಧತ್ತ] ಗುರು ಕೊನ್ನಪ. |

Note.

This is found in a highly inaccessible part of the hill written on a boulder. It seems to have been engraved and painted in red lead by some one. The characters

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ದೈರಾವರಗ್ರಾಮದ ಪೂರ್ವಕಡೆ ಇರುವ ಕಲ್ಲು;

ಪ್ರಮಾಣ 4' × 1'.

1. ಶ್ರೀ ಮಂತು	10. ಕಟಿಪಳಿಸೂ
2. ಲುಂಕೆಯಬ	11. ಯ್ಯಾಚಂದ್ರರು
3. ಯರವ ದೇವ	12. ಯಹವರಿ
4. ರಿಗೆ ಪಿರಿವು	13. ಯಂತರಲು
5. ರರಾಯವ	14. ಕೊಟ್ಟರು ಯದ(ಕೆ)
6. ಡರಯಕೊ	15. ಕೆ ಆಳುವಿದವ
7. ಟಗ್ರಾಮಮ	16. ನ ಸಂತಾನನಿವ
8. ಲ ಗಾಂಡನ	17. ತಾನ ವಾಗಲ
9. ಹಳ ಕೊರಿ	

Note.

This registers the gift of 2 villages Malagaundānahalli and Horikāṭehalli by the chief of Hirivur called Rāyavaḍeraya for services to the god Bayirava of Lunke. An imprecation is contained against the violators of the grant that they would lose their issue. The grant is stated to have been made to last for as long as the sun and moon endure.

The villages granted seem to have been situated near Bhairāpura but they cannot be identified now. Hirivur may probably be the same as the town Hiriūr, the headquarters of Hiriūr Taluk in Chitaldrug District. A temple for Bhairava known popularly as Lunke Maleya Siddhēśvara is situated on the Lunke hill about 3 miles from Molikālmuru.

No date is given in the record. The characters seem to belong to 16th century A. D.

5

In the Jaṭinga Rāmēśvara hill in Dévasamudra hobli, on the 4th śāsana on a boulder called Nāgarapade-baṇḍe.

Kannada language and characters.

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ದೇವನಮದ್ರದ ಹೋಬಳಿ ಜಟಿಂಗರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನಾಗರಪಡೆ ಬಂಡೆಯಮೇಲಿನ ನಾಲ್ಕನೆಯ ಶಾಸನ.

ಇದು ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ೨೭-೨೮ ನೆಯ ಶಾಸನಗಳ ಮಧ್ಯೆ ಇದೆ.

1. ನೃಪತಿ ನಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾ
2. ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಧುರಾರಕನತ್ಯಾಶ್ರ
3. ಯ ಕುಳಿಳಕ ಚಾಳುಕ್ಯಾಧರಣಂ ಶ್ರೀ ಪ್ರಿಥುವನ
4. ಮಲ್ಲದೇವರು
5.

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ದೈರಾವರಗ್ರಾಮದ ಪೂರ್ವಕಡೆ ಇರುವ ಕಲ್ಲು.

seem to be about four hundred years old. The letters are not deeply carved and are difficult to decipher. The name of a guru called Honnappa, a devotee of the Lord of Kâśi (Viśvêśvara) is given here. His father's name is also written but cannot be clearly made out. Apparently this guru was engaged in meditation and austerities in the highly inaccessible cave. No date is given.

7

At the village Nâgasamudra in the hobli of Molakâlmuru, on a viragal standing in front of the Ānjanêya temple.

Size 3' × 2'-6".

Kannada language and characters.

ಮೊಳಕಾಲ್ಪುರು ಕೋಟೆ ನಾಗಸಮುದ್ರದ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಮುಂದೆ
ಇರುವ ವಿರಗಲ್ಲ.

1. ಮುರಾರಿಮಲಾನಾಯಕರು.

Note.

This short inscription which merely contains the name Murâri Malapanâyaka is written in the 3rd panel of a viragal. The 1st panel (from the bottom) shows a warrior being carried in a palankin and the 2nd depicts fighting on horseback. Above this is the inscription. The next panel shows the warrior and his wife holding up her right arm like a *mahâsatî* or *mâstî*. The last panel shows the Kailâsa scene with the warrior folding his hands before the Linga.

The characters are of the 16th century and the warrior depicted on the viragal and whose name is inscribed here, *viz.*, Malapanâyaka must have lived and fought during the 16th century A.D.

HASSAN DISTRICT.

HASSAN TALUK.

8

At the village Kuduregunḍi in the hobli of Dudda, on a stone standing in front of the Virabhadra temple.

Size 4' × 3'.

Kannada language and characters.

ಹಾಸನದ ತಾಲ್ಲೂಕು ದುದ್ದದ ಹೋಬಳಿ ಕುದುರೆಗುಂಡಿಗೆ ಪಶ್ಚಿಮ ವೀರಭದ್ರ ದೇವಾಲಯದ ಮುಂದೆ
ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 3'

1. ಶ್ರೀ ಗಣಾಧಿಪತಾಯನಮಃ ನಿರ್ವಿಗ್ನಮಸ್ತು ನಮಸ್ತುಂಗತಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರ
2. ಚಾರವೆ ತ್ರೈಲೋಕ್ಯತನಗರಾರಂಭಾಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀಜ
3. ಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕವರುತ ೧೪೮೪ ನೆಯ ಸಲುವ ವರ್ತಮಾನ ದುಂದುಭಿ ನಂ
4. ವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬ ೨ ಸ್ಥಿರವಾರ ಪುಂಜ್ಯಕಾಲದಲು ಶ್ರೀಮುಂತ್ಯ ಹಮಂಡೇಶ್ವರರಾ
5. ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪಗುಳ ಆಡುತರಾಯಮಹಾರಾಯರ ಮಕಳೂ ಶದಾ
6. ಶಿವರಾಯರು ವಿಧ್ಯಾನಗರಿಯಲ ಸರಸವಿನೋದ [ದ್ರ] ಲ ಸುಬರಾಜ್ಯಂಗೈವ ಸಮಯಾಂತ್ರದಲ ತಂಮ ಕಾರ್ಯ
7. ಕೈ ಕರ್ತರಾದ ರಾಮಚಲಯ್ಯ ಮಹಾಲರಸುಗಲು ಬಯಪ್ಪನಾಯ್ಕ ಅಯನವರಮಕಳ ಕೃಷ್ಣ ಪನಾಯ್ಕರಿ
8. ಗೆ ಅಮರಮಾಣಿಯಾಗಿ ಪಾಲಿಸಿದ ಹಾಸನದ ಸೀಮೆಯೊಳಗೆಸಲುವ ಕುದುರೆಗುಂಡಿಯಬಲ್ಲು ವೀರಭದ್ರದೇವರಿಗೆ
ಬಯ
9. ಪನಾಯಕ ಅಯ್ಯನವರ ಮಕಳೂ ಕೃಷ್ಣ ಪನಾಯ್ಕರಿಗೆ ಅನೇಕ ರಾಜ್ಯದ್ಯುಧಯ ಪುಂಜ್ಯವಾಗಲದೇಕೆಂದು ಕಾಚಪ್ಪ
ನಾಯ್ಕ ಅ
10. ಯನವರ ಮಕ್ಕಳು ತಂಮಪ್ಪನಾಯ್ಕರ ತಂಮಂದಿರು ಬುಕಪ್ಪನಾಯ್ಕರು ತಮಗೆ [ಸ್ವಾ] ಸ್ತೆಯಾಗಿ ಪಲಿಸಿದ
ಹಸನಸೀಮೆಗೆ ಸಲುವ
11. ಕುದುರೆಗುಂಡಿಯ ವೀರಬದ್ರದೇವರಿಗೆ ಅರಮನೆಗೆಸಲುವ ಕುಳಸಿದಾಯವಗಿಸಂದುಬರು ಆ ದೇವರಿಗೆಸವ ?
12. ಕೈಸಲುವಳಿಗಳಲ ತನಿಕರು ಇ ಮುಂತಾಗಿ | ಅಧಿಕಾರಿ ಅನ್ಯೆಯಸುಂಕತಳವರಿಕೆಸೊಲಗೆ ಬಿಟ್ಟಿಅಳಿಲು
13. ಅಂಜಯ ಸಮಯದವರು ಮುಂತಾಗಿ | ಎಲವರು | ಸರ್ವಮನ್ಯವಗೆ | ಸ್ತನಿಕಗೆಧಾರೆಯನೂ ಎರ್ಪ
14. ದೂ | ಕಟ್ಟುಮಡಿ ದಿನಚಂಡಿಯ ಎಡೆ ದೇವರಿಗೆ ನೈವೇದ್ಯವೀಮೇರೆಯ ನಡವ ರೀತಿಯ
15. ಲು ಕಟ್ಟುಮಡಿ ಧಾರೆಯನೆರ್ಪದು ಬಿಟವಾಗಿ ಕುದುರೆಗುಂಡಿಯ ವೀರಬದ್ರ
16. ದೇವರಿಗೆ | ಬಯಪನಯಕಅಯನವರ ಮಕ್ಕಳು ಕೃಷ್ಣ ಪನಯಕಅಯನ
17. ವರಿಗೆ ಅನೇಕರಾಜ್ಯವದಗದೇಕೆಂದು ಕಡಪನಯಕಅಯನವರಮಕ
18. ಳೂ ತಂಮಪನಯಕಅಯ್ಯನವರ ತಂಮಂದಿರು ಬುಕಪನಾಯಕರು
19. ದುಪದೀಪ ನೈವೇದ್ಯವಾಪಕಳಣಿಯ ಧರ್ಮಸಸಕೆ ಹಸನದ ಸೀಮೆಯ ಅರಸುಗಲು
20. ಪ್ರಬುಗಲು ಸತಳದಕರಣಿಕರು | ಪ್ರಧಾನಪುಸರುಗಲುಪ್ರಜೆಗಳು | ಕುದು(ರು)
21. ರಿ ಗುಂಡಿಗೆಬಂದಪರ [ಸ್ತ] ಳಿಕರು ಅತಿಕರಿ | ತಳವರುಬರಿಕಮುಂತಾಗಿ ಆಗಮಿಕವಗೆ
22. ಹುಟುವರು ಅದಕೆ ಉಪಕ್ರಯ ಮಡಿದವರು ಕಾಸಿಯತಡಿಯಲ
ಮುಂದೆ ಏನೂ ಬರವಣಿಗೆ ಇಲ್ಲ.

Transliteration.

1. śrī Gaṇādhīpatāyam namah nirvignamastu namas tūṅga-śiras-tum-
bi-chāndra-chāmara-
2. chārave trailōkaika-nagarā-rambhā-mūla-stambhāya śambhave | svasti
śrī ja-
3. yābhyudaya śalivāhana Śakavaruṣa 1484 neya saluva vartamāna Dupa-
bhi-sam-

4. vatsarada Mārgaśira ba 2 Sthiravāra puṇya-kāladalu śrīmaṇṇ maha-maṇḍalēśararā
5. rājādhirāja rājaparamēśara śrī vira-pratāpa-nṇa Achutarāya-mahārāyara makalū Śadā-
6. śivarāyaru Vidyānagariyali sarasavinōda [da] li sukharājyaṃ-gaiva samayantradali tamma kārya-
7. kke kartarāda Rāmacha-ayya-mahā-arasugaḷu Bayappa-nāyaka-ayanavara makala Krushṇappa-nāykari-
8. ge amaramāgaṇiyāgi pālisida Hāsanada simeyoḷage saluva Kudurugunḍiya bayla Vira-bhādādēvarige Baya-
9. pa-nāyaka-ayanavara makalū Krushṇappa-nāykarige anēka rājyadyudaya-puṇyavāgalibēkemdu Kāchappanāyaka-a-
10. yanavara makkaḷu Tammappa-nāykara tammaṇḍiru Bukappa-nāykaru tamage [svā] steiyāgi palisida Hasana-simege saluva-
11. Kudurugunḍiya Virabadrādēvarige aramanēge saluva kuḷasidāyavagi saṇḍu baru ā-dēvarige sava?
12. kke salu-haḷigaḷali tanikaru e muntāgi¹ adhikāri anyeya sunka-taḷavarike solage biṭṭi alīu
13. aṇnyaya samayadavaru muntagi¹ elavanu¹ sarvamanyavagi¹ stanikage dhāreyaṇū erra-
14. dū¹ kaṭu-maḍidu dinachamjeya eḍe dēvarige naivēdyavi-mēreya naḍavaritiya-
15. lu kaṭṭumaḍi dhāreyaṇerradu biṭevāgi Kudurugunḍiya Virabadrā-
16. dēvarige¹ Bayapanayaka-ayanavara makkaḷu Krushṇapanayaka-ayana-
17. varige anēka-rājya vadagabēkemdu Kachapanayaka-ayanavara maka-
18. ḷō Tammapa-nayaka-ayanavara tammaṇḍiru Bukappa-nāyakaru
19. dupa-dīpa-naivēdāva kaṭaṇeya dharma-sasake Hasanada simeya-arasugaḷu
20. prabugaḷu sataḷada karaṇikaru¹ pradhānapusaru gaūḍa-prajegaḷu Kudu [ru]-
21. rigunḍige para [sta] ḷikaru atikari¹ taḷavaru barika muntagi agamikavagi
22. huṭuvaru adake upakshaya-maḍidavaru Kāsiya-taḍiyali.

Translation.

Salutation to Gaṇādhīpati. May there be no obstacles. [Praise of Śambhu].

Be it well. In the year 1484 of the Śālivāhana era, the cyclic year Dundubhi being current, on Saturday 2nd lunar day of the dark fortnight of Mārgaśira, on the holy occasion:—

While the illustrious mahāmaṇḍalēśvara, king of kings, supreme lord over kings, possessed of great valour, Achutarāya-mahārāya's son Śadāśivarāya was ruling in Vidyānagari in peace and wisdom, full of happiness:—

Kâchappanâyaka-ayya's son Tammappa Nâyaka's younger brother Bukappa Nâyaka granted, in order that prosperity and merit might accrue to Bayappa Nâyaka's son Krushnappa Nâyaka for the god Virabhadra in Kudurigundi situated in the district Hâsanada-sime which had been bestowed as *amaramâgani* (a district given for the maintenance of an officer) on Krushnappa Nâyaka, son of Bayappa Nâyaka-ayya by Râmacha-ayya-mahâarasu, agent for the affairs of the king, with pouring of water, free from imposts to the *sthânikâs* (temple managers) of the said Virabhadra temple, all the sums due to the palace from the revenues of the villages belonging to the said temple, including *siddhâya* (fixed revenue dues), *adhikâri* (purveyance to officers) *anyâya*, *sunka* (customs dues), *talavârike* (watchman's tax), *solage* (tax for wrong measurement?) *biññi* (free labour), *alivu* (tax for natural loss or shortage) *anyâya*, *samayaḍavaru* (religious tax).

We, Bukapanâyaka, younger brother of Tammappa Nâyaka, son of Kâchappanâyaka have while granting the above with pouring of water ordered that food offerings might be made to the god Virabhadra of Kudurigundi, both during the day and in the evening and granted this charter of gift (dharma-sâsana) for carrying on the service of offering incense, lights and food to the said god in order that Bayapanâyaka's son Krushnapanâyaka-ayya might rule over many more kingdoms.

Whosoever destroys this gift, whether they be kings of Hâsanada-sime, or *prabhus* (governors), local accountants, *chief men* (pradhâna-purusharu), *gaḍuprajâs* and the future officers appointed at Kudurigundi, watchmen, or guards (*bârîka*) will incur the sin of killing cows, etc., in the banks of Kâsi.

Note.

This record registers the grant of certain taxes in the village Kuduregundi (called Kudurigundi in the inscription) for certain services including food offerings in the temple of Virabhadra in that village. The grant was made by Bukkapanâyaka, a subordinate of Krishnappa Nâyaka (called usually Era Krishnappa Nâyaka), chief of Bêlûr 1524-1566, son of Bayappa Nâyaka. Bukkapa Nâyaka is stated here to be the younger brother of Tammappa Nâyaka and son of Kâchappa Nâyaka. The donor is met with in several inscriptions in all of which he styles himself as a subordinate of Krishnappa Nâyaka of Bêlûr (See E. C. V. Hassan Taluk 22 of 1566, 35 of 1505 ? in which Bukkapa Nâyaka makes a grant for the merit of his *father* ? Kempa Kâchappa Nâyaka; Manjarabad 31 not dated.) E. C. V. Hassan Taluk 15 of 1562 A. D. calls Bukkapanâyaka as the younger brother of Timmappa Nâyaka, son of Basavappa Nâyaka. Apparently this difference in name is due to a wrong reading. The name of the Vijayanagar king Sadâsiva occurs in the records as the overlord of Krishnappa Nâyaka and although Râmarâja was the actual ruler of Vijayanagar at this time he calls himself the agent for the affairs of Sadâsivarâya in this record.

The date of this epigraph is given as Ś 1484 Dundubhi sam. Mārga ba 2 Saturday and corresponds to Saturday 12th December 1562 A.D., a day with the constellation Punarvasu and falls within the reign of Sadāśivarāya.

9

At the same village, on the 1st viragal at the village entrance (Hassan Taluk 92 revised).

Size 5' × 3'-6".

Kannada language and characters.

ಅದೇ ಕುದುರೆ ಗುಂಡಿ ಗ್ರಾಮದ ಮುಂದೆ 1 ನೆಯ ವಿರಗಲ್ಲು.

ಹಾಸನದ ತಾಲ್ಲೂಕು 92 ನೆಯ ನಂಬರು ಶಾಸನದ ಅದ್ಭುತವೆ.

ಪ್ರಮಾಣ 5' × 3½"

I ನೆಯ ಅದ್ಭುತವು.

1. ಸೈನ್ಯ ಶ್ರೀಮನ್ಮಹಾ ಮನ್ಮಥೇಶ್ವರಂ ಪ್ರಭುವನಮಲ್ಲ ತಳಿಕಾಶು ಗಂಗವಾದಿನೋಂಬವಾದಿಗೊಣ್ಣು
2. ಭುಜ ಬಳ ವಿರ ಗಂಗ ಕೊಯ್ತಳ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರವೆ ಪ್ರಿಯ ರಾಜ್ಯಂ ಗೆಯತ್ತ
3. ಮಿರೆ ಕುದುರೆ ಗುಂಡಿಯ ಪೂರ್ವಾರ್ಧಮಾದ ಗವುಂಗಿಳಿದಮಚೊಳಿಯಣ್ಣ ತಮುಟ್ಟುರು ಪ್ರದುಗಳಂ
4. ದಾದಿಯಾಗಿ ಆವರಂಬಳಿಯ ಟ್ಟು ಗಾವುಂಡನವಾಳುಗಿ ಹಾಸನ ಹಳೆಯಕುಪೆ ಬಾಳದ ವಿಜಯನಮ

II ನೆಯ ಅದ್ಭುತವು.

5. ಗಂ ಸಾನ್ತ ಹರಿಯಟ್ಟುನ ತಮ್ಮ ಮಾರಹರಿಯಟ್ಟು ಹೆಗ್ಗಡೆಯಟ್ಟು ತಮಃತ ಮೂವಂದಿರ ಪಿರಿಯಮಗಂ ಬಾಳುಗಿಯ ಟ್ಟುಯಂ ಶ್ರೀ ವಿ
6. ಪ್ಲು ವರ್ಧನ ಬಿಟ್ಟದೇವನ ವಿನೋದಕೆ . . . ನು ಬಳುಗ ಕೊಪಲು ಕಾದಿದನ ದೋಳದನ ? ಕುಮಾರನ ಬವರ
7. ಕೈ ಬಯಲಬಳುದು ಕೊಂದು ತಲೆ ಕಿಡಿಸಿಕೊಂಡು ದ ಮಾರಣ್ಣನ ಚಿಟ್ಟುಯ ನಾ
8. ಗಿ ಯೋಲಗಿಸುತ್ತ ವಿರಲು ಕೊಯ್ತಳ ದೇವರ ದಿಗ್ವಿಜಯಂಗೆಯ್ತು ಹಾನುಂಗಲಕೋಟೆಯ ಮುತ್ತ ಸುವರ್ಷ ೧೦೬೦ ಸಿದ್ಧಾ
9. ತನ ಸಂವತ್ಸರದ ಪೊಷ್ಯ ಸುದ್ದ ೧೪ ವ ಲಗ್ಗೆ ಕೊಣ್ಣಲ್ಲ ಇಣು.

Note 6.

This is a viragal record, now revised, describing the exploits of a warrior named Chettaya of Bāḷugi in the siege of the fort of Hānungal by the Hoysala King Vishṇuvardhana. It is dated Ś 1060 Siddhārthi sam. Pushya śu 14 Vaḍḍavāra and corresponds to Thursday 4th January 1140 A.D.

The titles applied to the king are Mahāmaṇḍalēśvara, Tribhuvanamalla, capturer of Talekāḍu, Gangavāḍi and Nonambavāḍi, Bhujabāḷa-Viraganga-Hoysaladēyar.

It is stated that the two *Prabhus* (masters) of the village Kudureguṇḍi named Gaungilidama of Pūrvāmnāya and Choḷeyanna went to the battle and Chettaya of Bāḷugi fought in the battle at Hānungal during the victorious expedition of the king and he pierced the enemy and died. Chettaya was the son of Māra Hariyaṭṭa heggade who also seems to have died in this war undertaken by the king in sport

but as these lines 6 and 7 are full of lacunae owing to the letters being quite worn out one cannot be quite certain of their meaning. The warrior Māra Hariyaṭṭa is stated to have had two brothers Sānta Hariyaṭṭa and Biṇḍaya and was the son of Vijja, son of Tibbagāvunda and belonged to Bālūgi Hāsana Haḷeyakupebāla and Chettaya was the eldest of the sons of these brothers. The meaning of the last phrase Bālūgi Hāsana Haḷeyakupabāla is not clear. Hāsana is the name of Hassan, the present headquarters of the Hassan District.

10

On a 2nd viragal at the same place in the same village Kuduregundi (Hassan 93 Revised).

Size 4' x 3'.

Kannada language and characters.

ಅದೇ ಕುದುರೆ ಗುಂಡಿ ಗ್ರಾಮದ ಉರ ಮುಂದೆ 2 ನೆಯ ವಿರಗಲ್ಲ.

ಹಾಸನದ ತಾಲ್ಲೂಕು 93 ನೆಯ ನಂಬರಿನ ಅದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 4' x 3'.

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಹೊಯ್ಸಳ ವಿರಬರಾಜ ದೇವರು ಪ್ರದ್ವಿರಾಜ್ಯಂಗಯುತಮಿರೆ ಶಕವರ್ಷ ೧೧೦೩ ನೆಯ ಶ್ರೀಮುಖದ
ಪೋಷ್ಯದ
2. ದುರು ಕುದುರೆ ಗುಂಡಿಯ ಗೆಯ
3. ವಿರಸನ ಶ್ರೀ
4. ಪೋಷ್ಯದ ವಿರಗಂಗ
5. ಏಕ ನಿಯ
6. ಮ ನಾಗವಡ ಕುದುರೆ ಗುಂಡಿಯ
ಲೂ ವಿಪ್ರ
7. ದು ಪೋಗಿ ನಿರುತ ಗಲ ಗೌಡುಗಲಂ ರೋಸದಿ ಮನಾಂಗೇ ದಿ
8. ಸನ ಪೇಳಿ ಕಯಕೊಂಡಾಗಳ್ || ಕೊಂಡಾಳ್ವರದೇಸದಿಂಪೋಗಿ ಧಂದಿಮಿಟ್ಟಿಯ

II ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

9. ಪಟ್ಟದಲಕ್ಕ . . . ಅಪಯುಟ್ಟ ಬಪ್ಪ ಕರ್ತರ ಬಜಿಸಿದಿರೇಜಪಂತಿರೇಜಿ ಕುಪದಜು
10. ದಜದಂ ನೆಜಗಂಡ ಮೆಜದಮನ ಂತು ಕದನದೊಳ್ ಕುಯ್ಯ ರಾಶಿವೆಗ್ಗೊಸಿ || ಅರವರ
11. ದಾಳು ತನದೊಳು ಪರಕಲಿಸಿದ ನೊಂದಿಯುಟ್ಟಣಂ ಗಳೊಳಾಳ್ವುದುರೆಕೊಳ್ಳುಳಲ . . . ದು ನಿಜಿದುಂ
12. ಸುರರೋಕ ಪ್ರಾಪ್ತನಾದ ನಾಮನೋಜಮ || ಅಡ್ಡರನಿಯರುಯ್ಯ . . . ದುಂಪಿರಿ
13. ದು ದಾಯ್ತು ಬವರ ಯಾ ನಿಟ್ಟುಳಿಗೇ ಮನನ ದೇವರ್
14. ದು ಸೋಮನಾಥ ಬರಣದ || ಒಡಪ್ಪದಕೆ ಕೊಟ್ಟಕದುಗಂ ಮಗ ತಾನೆನಿವ್ವಮನೋ
15. ಜಂಗಂ ಗಡಾಡೊಳು ವಿರಗಲ . . ಹೆಣ್ಣೋಟ ನಿಲಿಸಜನಮಂ ಪಡದ ||

Note.

This is a viragal of the reign of the Hoysala king Vira Ballāla II and records the heroism and death of a warrior named Masana or Masanōja in fighting against robbers

in the valley of Bhaṇḍimittēyaghaṭṭa. It is said that the Brahmans of the village Kudureguṇḍi who were harassed by these robbers complained to the gaṇḍas of the village who in turn directed Maṣaṇa to undertake the expedition. He is said to have fallen upon the robbers like lightning and killed several warriors and horses belonging to their band and the dead bodies of the slain beings lay in heaps. In the end he is said to have died and to have been carried by celestial damsels to heaven.

His brother Heṇṇōja is stated to have set up this vīragal in the memory of the hero.

The inscription is dated Ś1113 Śrīṃukha sam. Paushya. No tithi is given. The date is irregular, Ś1113 being the cyclic year Virōdhikṛit and the nearest year Śrīṃukha corresponding to Ś1135 or A. D. 1213.

11

At the same village Kudureguṇḍi on a 3rd vīragal set up in front of the village.

Size 3' x 2'.

Kannada language and characters.

ಕುಮರೇ ಗುಂಡಿಯ ಊರು ಮುಂದೆ 3 ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' x 2'

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ
2. ವೀರನಾರಸಿಂಹದೇವರು ದೋರಸಮುದ್ರದ ನೆರೆ
3. ವೀಡಿನಲ ಸುಕನಂ [ಕ] ಥಾವಿನೋದದಿ ರಾಜ್ಯಂಗೈಯುತ್ತ

II ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ವಿರಲು ಕಾ ಯಲು ಕುಮರೇ ಗುಂ
5. ದಿಯ ನಜ
6. ಲನು ಕುಮರೇ ಗುಂಡಿಯ ಯ ಕಾ

Note.

This vīragal is full of lacunae and records the exploits of a warrior named Najala ? in a battle at Kudureguṇḍi. No date is given. The king is named Pratāpaohakravarti Vira Nārasinghadēva and is stated to be ruling at Dōrasamudra. From the nature of its characters the record seems to belong to the reign of the Hoysala king Narasimha II (1220-1235).

KOLAR DISTRICT.

CHIKBALLAPUR TALUK.

12

At the village of Nandi in the Hobli of Nandi, in the pavement of the
Bhōganandīśvara temple.

Kannada language and characters.

ಚಕ್ಕಬಳ್ಳಾಪುರದ ತಾಲ್ಲೂಕು ಭೋಗನಂದೀಶ್ವರ ದೇವಸ್ಥಾನದ ಹಾಸುಗಲ್ಲಿನ ಮೇರೆ.

1. ಗಂಡರ ಗೂಳಿ ಭದ್ರವನು.

Note.

This merely contains the name of a devotee: Gaṇḍaragūḷi Bhadrapa. The characters seem to belong to the 16th century A.D. The word *gaṇḍaragūḷi* means a bull among warriors. The name probably indicates a general or a chief of the period.

13

On another slab in the same pavement.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಹಾಸುಗಲ್ಲಿನ ಮೇರೆ.

ಅವತಿಯ ಗೌಡ ಭೈರಯ.

Note.

This also gives the name of a devotee who made obeisance to the god in the Bhōganandīśvara temple. The name given is Āvatiya-gauḍa Bhaireya. The Āvati gauḍas were chiefs who ruled from about the 15th century till the 18th century. They belonged to the community of gauḍas or farmers of the Morasu Wokkal tribe who came from the east in the 15th century and settled in the Āvati village with the Nandi-maṇḍala and the Dēvanapura (Dēvanhalli) kingdom as their territory. The name Bairegaḍa is often met with in this family and it is difficult to identify the Bairegaḍa of the present record.

The characters of the inscription seem to belong to the 16th century A. D.

MULBAGAL TALUK.

14

On a big boulder in the Kurudumale hill, in the hobli of Duggasandra.

Size 2'—6" × 1'—2".

Telugu language and characters.

ಮುಳದಾಗಿಲು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕುರುಡುಮಲ ದಟ್ಟದಲ್ಲ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲೆ.

ತೆಲುಗಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ದುಗ್ಗನ
2. ಮುದ್ರಂ ಬಯರದೇವರು
3. ಕುಟನ ಸೋಪಾನಂ.

Note.

This records the construction of the steps apparently for ascending the hill of Kuruḍumale by a person named Bayiradēva of the village Duggasandra in the cyclic year Raktākshi. Duggasamudra is the same village as Duggasandra which is situated at a distance of 2 miles to the north of Kuruḍumale.

The inscription is not dated in the Śaka era. Only the cyclic year Raktākshi is given. The characters seem to belong to the 18th century A.D.

15

At the village Āvani, in the Hobli of Āvani, on a stone pillar standing to the left of the Bharatēśvara shrine in the Rāmalinga temple.

Size 2' × 1'—6".

Old Kannada language and characters.

ಆವನಿ ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಭರತೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ನಿಲ್ಲುವುಗಂಬದ ಮೇಲೆ.

ಪ್ರಮಾಣ 2' × 1'—6".

ಹಳಗನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ವ್ಯಥಿವಿಗಂಗರ
2. ಸಂ ಗಂಗ ಮಾತ್ರಾಣ್ಣಂ ಬನ್ನ
3. ಬಾಣೇಶ್ವರಮುಂ ಪನ್ನತದ
4. ಟರರುಮಂ ಕಣ್ಣು ದೇವರ
5. ಸೇದಜ : ಆಗೆ ಇಪ್ಪ
6. ತ್ತು ಗದ್ಯಾಣಂ ಶತ್ರುಕ್ಕಂ ಮು
7. ವತ್ತು ಗದ್ಯಾಣ ಪೊನ್ನಂ
8. ಕೊಟ್ಟಂ ಇದು ಎರ್ದಾ ಕಾಲ
9. ಮುಂ ಸುಣ್ಣು ಕೆಜಿಗೆ ಆ
10. ಯ್ತು ಗದ್ಯಾಣ ಕೊಟ್ಟ

Transliteration.

1. svasti śrī Pṛithivigangara-
2. sam Ganga-mārttaṇḍam bandu
3. Bāṇēsvaramuṁ Paṇḍita-bha-
4. ṭararumuṁ kaṇḍu dēvara-
5. sedere? āge ippa-
6. ttu-gadyāṇaṁ śatrakkaṁ mû-
7. vattu gadyāṇa ponnaṁ
8. koṭṭaṁ idu ellā kūla-
9. muṁ salgu kerege a-
10. yvattu gadyāṇa koṭṭa

Translation.

Be it well. The illustrious Pṛithivi-gangarasa, a sun to the Gangas, came and visiting Bāṇēsvara and the Paṇḍita Bhaṭṭārar granted gold consisting of 20 gadyāṇas as taxes for the service of the god (sedere*) and 30 gadyāṇas for the feeding of people (śatra). This will last for all times. He granted 50 gadyāṇas for the tank.

Note.

This record registers the grant of certain sums of money for the expenses of the maintenance of the temple of Bāṇēsvara for free-feeding, and for the upkeep of the tank apparently at Āvaṇi made by the Ganga King Pṛithivi-Gangarasa. The king is stated to have paid a visit to Bāṇēsvara and to its priest, Paṇḍita-bhaṭṭārar. This Paṇḍita-bhaṭṭārar may probably be the spiritual ancestor of Tribhuvana-kartadēvar who is spoken of in Ś 883 as the chief manager of the temples at Āvaṇi. [E. C. X, Mulbagal 65.] We do not know definitely where the Bāṇēsvara referred to here is situated. It is probably the present god Bharatēśvara near whose temple the present inscription is found. It might have been named after some Bāṇa king who built it. The rule of the Bāṇa kings in the area is referred to in various inscriptions (E. C. X, Mulbagal 26, 92, etc.)

The date of Pṛithivigangarasa cannot be determined. There is a Pṛithiviganga, son of Viṣṇugôpa in the list of Ganga kings. But he is too early for the present record which may be assigned to the ninth century on paleographical grounds. Perhaps he may be identified with Piḍuvipati, son of Śivamāra II, Ganga king, who ruled in the ninth century, A. D. (Rice, Mysore and Coorg from Inscriptions, p. 42).

* The meaning of the phrase dēvara sedere is not clear. It might mean taxes for the service of the god (dēvara sēvedere with the letter *se* omitted in the text). But one cannot be certain of this.

MYSORE DISTRICT.

GUNDLUPET TALUK.

16

At the village Bêgûr in the Hobli of Bêgûr, on a slab standing in front of the Ānjanêya temple at the village entrance.

Size 4'-1" x 2'-7".

Kannada language and writing.

ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು.

ಗುಂಡಲುಪೇಟೆ ತಾಲ್ಲೂಕು.

ದೇಗೂರು ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದ ಅಂಕದ ದಾಗಿಲಿನ ಅಂಜನೇಯನ ಗುಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-1" x 2'-7"

1. [ಶುದ್ಧಮು] ಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ಸಕಲ ಸಾಲವಾಹ
2. [ಇಷ್ಟಲಿಂಗಮನ್ಯು ಕೆತ್ತಿದೆ] ನಕೆ ಸಯುವ ೧೫೪೪ ವೆ
3. ಕೊಟಕ್ಕುತು ಸಂವತ್ಸರ
4. . . . ಪವೊಡೆರು ಕೊಡ
5. . . . ಡೆರಿಗೆ ಕೊಟ ಗ್ರಾಮ ಕಪರಗೊ
6. . ಕೊಟಸಾಡ [ನ] ದ ಕ್ರಮವೆಂತೆಂದ
7. . . ಯಪುರಕೆಸುಲವಡೇಕುರ
8. . . . ಬಳಿ ಆ ವಿರಕ್ತಗೊಡಗೆ ಕಪ್ಪರಗೊ
9. ಡಗೆ ಆಗಿ ಕೊಟೆವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಯುವ
10. ಗದ್ದೆ ಡೆ [ದ] ಲು ಸುಂಕ ಸೊಲಗೆಯೊನುಲುಂ
11. ಟಾದ . . ದಾಯವನು ಅನುಬುದಿ
12. ಸಿಕೊಂದುಬಹಿರಿ [ಯೆಂದುಕೊ] ಟ ಕಪ್ಪರ
13.
14. ಬವಿಸಿ ಬ [ಕಿ] ರಿಯೆಂ
15. ದುಕೊಟಸಾಸಾನ ಯದನಳಿಕಡ
16. ಮರು ವಾರಣಾಸಿಯಲಿ ಗೊಳಲುಬ್ರಮರ
17. ಕೊಂದ ಪಪಕೆ ಹೊಳೆಹರು ಕಕೆ ಕಳನಾ
18. ಯ ತಿಂಬುದು ಗಂಗೆ ತಡಿಲಿ ಕಕಿರೆಯ
19. ಕೊಂದವಹಕೆಹೊಳೆಹರು.

Note.

Several letters in this record are quite worn out and have become illegible. It seems to register the gift of a village belonging to Bêgûr (Behûr) to some Viraśaiva.

priest as *viraktagodage* and *kapara-godage* (litrent-free land granted for the beggar's bowl). The date of the grant is given as the cyclic year *Śōbhakṛit*, the year *Ś* 1548 of the *Śalivāhana* era. The year *Ś* 1548 corresponds to *Kshaya* and *Śōbhakṛit* is *Ś* 1585. Probably *Ś* 1548 may be a mistake for *Ś* 1585 (A.D. 1663) which is the date intended.

The usual imprecation is contained at the end of the grant. The characters of the record seem to belong to the 17th century.

17

At the village *Beḷachalavādi* in the hobli of *Bēgūr*, on a slab in the field of *Bhaṇḍāri Basappa*. [Plate XXV.]

Size 6' × 3'.

Kannada language and characters.

ಬೇಗೂರು ಕೋಟೆ ಬೆಳಚಲವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಭಂಡಾರಿ ಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 3'.

- | | | |
|-------------------------------|------------------|------------------------------------|
| 1. ಸ್ವಸ್ತಿ ಸಖಾನ್ರಿ | } (ಹಸುವಿನ ಚಿತ್ರ) | 10. ಬೇಡುವರವಿಜಯಂಗ |
| 2. ಪಕಾಲಾತಿತ | | 11. ಗಾವುಣ್ಣನುಂಪೆಣಾಯದ |
| 3. ಸಂವತ್ಸರ ಸತಂ | | 12. ಕುಟುವತ್ತಿಬೇಡಗಾವು |
| 4. ಗ ೯೩೫ ನೆಯ ಸೂರ್ಯ ಪ | | 13. ಜ್ಞಾನಂ ಅಯ್ಯಮರೊಡೆಯರ ಮಗಂ ಮೇರಾರೊ |
| 5. ದಾವ್ತರ ನಿತಿಮಾರ್ಗ್ಗಪಮಾಡಿ | | 14. ಡೆಯ ಮಾರಯ್ಯಂಗಿ ದಾನರು ಗೊಟ್ಟರುತ್ತ |
| 6. ಪಟ್ಟಂಗಟ್ಟಿದ ೩೭ ನೆಯ ವರಿಷ | | 15. ರಾಯಣದ ಸಂಕ್ರಾಂತಿ ಆದಿತ್ಯ |
| 7. ಶ್ರೀಮದಯ್ಯ ನಚಕ್ರೇಂದ್ರಪೆ | | 16. ವಾರಮಾಗೆ ನಾರಣಾಗಾ |
| 8. ಮ್ಮಾರ್ಗಗಾವುಣ್ಣ ನಾಡ್ಗಾವುಣ್ಣ | | 17. ಲಿಖಿಂ ನೆನು ಚ್ಚು |
| 9. ಗೆಯ್ಯತ್ತು ಮಿರೆ ಬೆಕಾಯದ | | 18. ನು ಮುಣ್ಣನಕ |

Transliteration.

1. svasti Sakha-nri-
2. pa-kālātita-
3. samvatsara-satam-
4. ga [1] 935 neya sūryapa-
5. da gandara Nitimārgga-permādi
6. paṭṭamgaṭṭida 37 neya varisha
7. śrīmad Ayyana Chakrēndra-pe-
8. rmmādi-gāvunḍa nālgāvunḍu-
9. geyyuttum ire Perāyada
10. Jēḍuvara Ereyanga-
11. gāvunḍanum Perāyada
12. Kuruvatti Bēdagāvu-

STONE INSCRIPTION OF THE GANGA KING NITIMARGA.



(No. 17—p. 90.)



13. ṇḍanum Āyvararodeyara magam Mēlāro-
14. ḍeya Mārayyange dānasu goṭṭar utta-
15. rāyanada samkrānti Āditya-
16. vāram āge Nāraṇāgā-
17. la bitam nelanu chandra-
18. num ullanaka.

Translation.

Be it well. After 935 Solar years elapsed after the time of the Śaka king, in the 37th year after the anointing (*paṭṭam-gaṭṭida*) of Nītimārggapermādi, while the illustrious Ayyana Chakramdra-perimādi gamuṇḍa was the gāvuṇḍa of the *nāḍ* (district, a collection of villages) the weaver (*jēḍuvāra*) Ereyangagāvuṇḍa of (the village) Perāya, and the shepherd? (*kuruvatti*) Bēdagāvuṇḍa of Perāya granted as gift (the village) Nāraṇāgal to Mēlāroḍeya Mārayya, son of Ayvamarodeyar on the day of uttarāyana-samkrānti and Sunday to last as long as the earth and moon endure.

Note.

This inscription belongs to the reign of the Ganga king Nītimārga-permādi. It is dated Ś 935, uttarāyana-samkrānti, Sunday. Taking this year Ś 935 which corresponds to Pramādin, the Uttarāyana-samkrānti day falls on Thursday 24th December, 1013 A.D. and not on Sunday as stated in the record. The nearest year in which the Uttarāyana-samkrānti falls on a Sunday is Ś 932. The date would then correspond to Sunday 24th December 1010 A.D. It is difficult to determine which of these years was meant by the author of the record. Perhaps the latter date was intended and 935 in line 4 might be a mistake for 932.

The year of the grant is given as the 37th year of the accession of the king Nītimārga. Taking 1010 A.D. as the year of the grant, the king's reign would be found to commence in 974 A.D. We have the dates 989, 992, and 999 for Nītimārga III, the last of the Ganga kings known to us [see P. 50, Mysore and Coorg from Inscriptions by Rice]. The present grant is one of the last records of the Ganga rule in Mysore which was supplanted by the Chōlas.

The record registers the gift (dānasu) of the village Nāraṇāgal to Mēlāroḍeya Mārayya by certain gaṇḍas of the village Perāya. None of the villages named is now found. The word *dānasu* used here is probably a mistake for *dānamum*. The picture of the cow found on the top also indicates the gift of land.

¹ The word Sūryapadagandara used here cannot be clearly made out.

At the village Horeyâla in the same hobli of Bêgûr, on a slab set up near the Ranganâtha temple.

Size 2'—3" × 2'—3".

Kannada language and characters.

ಅದೇ ದೇಗುಲು ಹೋಬಳಿ ಹೊರೆಯಾಲ ಗ್ರಾಮದ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ಕಟ್ಟಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—3" × 2'—3".

1. ಂಶುಧಮನ್ನು ನೈಸ್ತಿಸ್ತೀ ಜಯಾದ್ಭುತಯ
2. ಂಸಾಲಿವಾಹನಾ ಶಕವರುಶ ೧೪೬೮ನೆಯ ಸಂದವರ್ತಮಾ
3. ನವಾದ ಪರಾಧವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು. ೧೦ನು
4. ದಳವಾಯಿ ಕೃಷ್ಣವನಾಯಕ ಅಯನವರು ತಗಡೂರು ಚ
5. ಕಮಲಯಗೆ ಕೊಟ ಉಂಬಳಿ ಗ್ರಾಮದ ಶಿರಾಶಾನನದ ಕ್ರಮ
6. ವೆಂತಂದಡೆ ಆಹುತ ಮಹಾರಾಯರು ನಮಗೆ ನಾಯಕತನ
7. ಕೆ ಪಾಲಿಸಿದ ಉಂಮತ್ತೂರ ಸೀಮೆಯ ತಗಡೂರ ಸ್ಥಳದ ಹೊಜೆಯಾ
8. ಲ ಗ್ರಾಮ ೧ನೂ ನಿನಗೆ ಉಂಬಳಿಯಾಗಿ ಕೊಟ್ಟಿ ಆ ಗ್ರಾಮದ ಚ
9. ತ್ತು ಸೀಮೆಯ ವೇಳೆಗೆ ನಲುವ ಪಯರು ಏನು ಉಂಟಾದ ಸರ್ವ್ವ
10. ಸ್ವಾಮ್ಯವನು ಅಗುಮಾಡಿಕೊಂಡು ಆಚಂದ್ರಾಕೃಸ್ಥಾಯಿಯಾ
11. ಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಬರುವ ಎಂದು ಕೊಟ ಉಂಬಳಿಗ್ರಾಮ.

Note.

This registers the gift of the village Horeyâla, situated in Ummattûr-sîme and Tagadûr-sthala, by Dalavâyi Krushnapanâyaka-aya, *nâyaka* of Ummattûr, as *umbali* (rent-free land granted for maintenance) to Chikamalaya of Tagadûr. It is dated Ś 1468 Parābhava sam. Kâr. śu 10 equivalent to 3rd November 1546 A.D. It is also stated that the office of *nâyaka* of Ummattûr was conferred on the donor by the Vijayanagar king Achyutarâya.

Ummattûr, once the capital of chiefs, is now a village in the Châmarâjanagar Taluk. Tagadûr is a village in Nânjangûd Taluk.

At the village Arepura in the same hobli of Bêgûr, on a broken slab near the Mâri temple.

Size 3' × 2'.

Kannada language and characters.

ಅದೇ ದೇಗೂರು ಹೋಬಳಿ ಅರೇವುರದ ಮಾರಿಗುಡಿಯ ಬಲಗಡೆ ಬಿದ್ದಿರುವ ದೊಡ್ಡ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

ಹೊಸಕನ್ನಡಕ್ಷರ ಮತ್ತು ಛಾಪೆ.

1. ಕೆರುವ
2. ಯ ಸ್ವರದ ಅಕ್ಷರ [ರ]
3. ಕೊಡಗಿ ಆಗಿ ರಕ್ತ ಕೊಡಗೆಯ
4. ಯಾಗಿ ಕೊಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮದ ಡಕ್ಕುನೀಮೆಯ ಬಳಿ
5. ಗದೆ ದೆದಲು ಕೊಟ್ಟತುಡಿಕೆ ಅಟ್ಟುಮನೆಕಳಕೊಟಾರ ಮಲಮನೆವಣ
6. ಸುಂಕಸೊದಿಗೆ ಸೋವಣ ಸಂದೂ? ನಕಲಸ್ಯಾಮ್ಯವನು ಅನುಬವಿಕೊ
7. ಂದಿರಿ ಆಡಂದ್ರಾರ್ಕಸ್ಯಾಯ ಅರೀದಂಮವನು
8. ಅಳಿವಾತಂ ಗಂಗೇಶ್ವರಿ ಗೋವ ಕೊಂದ ಪಾ
9. ಪಾಕೆ ಹೋಹನು ವಾರಣಾಸಿಲಿ ಬ್ರಾಹ್ಮರಕೊಂದ ಪಾಪಕೆ ಹೋ [ಹ]ರು.

Note.

This inscription is full of lacunæ. It seems to record the grant of the village Arepura with all rights to some one as *rakta-kodage* (rent-free land granted to the relations of a warrior who died while fighting for the country). The usual imprecation is found at the end of the grant.

No date is given nor the king named. The characters appear to belong to the 16th century.

20

At the village Kamaravalli in the same hobli, on a broken slab near the village entrance.

Size 1'—6"×1'—0".

Kannada language and characters.

ಅದೇ ದೇಗೂರು ಹೋಬಳಿ ಕಮರವಳ್ಳಿ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಲನ್ನಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಹೊಸ ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಛಾಪೆ.

1. ಅಜಮ
2. ಗೆಗೆ ಯು
3. ಮಿ ಮಾದದ್ದೆ
4. ಕಲತದರೆ [ಗೋವ]
5. ಕೊಂದರಾ ಪಾಪಕೆ [ಹೋಹರು.]

Note.

This small inscription registers the gift of a plot of land for the maintenance of an *aravatige*, a shed where drinking water and sometimes ragi gruel are given to thirsty people especially travellers who ask for the same. This kind of charity is very old in this country and is often alluded to in the old Kannada poetical works.

The land in question seems to have been given away by a female named Madabbe who also probably set up the inscription stone. The usual imprecation occurs at the end of the inscription.

No date is given nor is any king named. The characters seem to belong to 15th century A.D.

21

At the same place in the same village Kamaravalli, on a second fragmentary stone.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತುಂಡು ಕಲ್ಲು.

ಕೊನ ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಛಾಪೆ.

1. ನಾಯ್ಕರ ಧರ್ಮಂ . . .
2. ರಿಗೆ ಕೊಡಗೆ ಯಾ . . .
3. ೧೦೦ ನಿರವೇಷದಕಂಗೆ ನ
4. ಉಳಿದು ಯ ಧರ್ಮ ಅಳಿ
5. ದ ಅವನು ಕಳನಾಯಿ ತಿಂ
6. ಬವನು . . .
7. ರೂ ಕತ್ತೆಯ . . .

Note.

This record is similar to the previous number in the nature of its contents. It records a grant by a chief (Nāyakara-dharma) of rent-free land to the person who supplied drinking-water to the needy travellers and others in a water-shed. The extent of the land given is stated to be 100, which means 100 *manrus*, *manru* being a very small measure of land. The name of the Nāyaka or chief who granted the land is lost as also several other details, owing to the inscription slab being fragmentary and several letters being lost thereby. An imprecation is laid against those who violate the charity. They are said to incur the sin of eating dogs, etc.

No date is given. The characters seem to belong to the same period as the previous record, namely the close of the 15th century or the beginning of the 16th century A.D.

22

At the same village Kammaravalli, on a slab set up to the south of the Upparige Basava temple (Gundlupet 90 Revised.)

ಅದೇ ಕಮ್ಮರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿರುವ ಗುಂಡ್ಲುಪೇಟೆ ಕಾಛ್ಲೂಕು 90ನೆಯ ನಂಬರಿನ ಅಮ್ಮ ಪಾಟಾದ ಶಾಸನ.

1. ಸ್ತುತಿ ಸಾಲವಾಹ ನಕವರಿಪ
2. ೧೪೯೦ನೆಯ ;

3. ಶ್ರೀ ಪು [ಶು] ಭಮನು
4. ಪ್ರಭವ ಸಂವತ್ಸರದ ಆಷಾ
5. ಡ ಶು. ೧೦೦೦ ಶ್ರೀಮಂವೃಹ ಬ
6. ಸವೇಶ್ವರ ದೇವಿಗೆ ಕೂರಿಗನ
7. ಹಳೆಯ ಬುಂಬವಡೆರ ಸಿಕ್ಕ
8. ಕರಿಬಸವ ವಡೆರ [ಮಗ] ಕಂ
9. ಮಗ [ವೃಷಯ] ಲಂಗದೇವ
10. ಪೊಡರು ದೇವಿಗೆ
11. ದಿ ಪುಂ
12. ಣ್ಣವಾಗಲಿಯೆಂದು ಕೊಟ
13. ಯದಕೆ ತಪಿದರೆ ಮಹಾಮಹತಿ
14. ಗೆ ಹೊಕ್ಕಿಗು ತತ್ತ ಪ್ರಸಾದಕ್ಕೆ
15. ಹೊಕ್ಕಿಗು.

Note.

This record is much worn out and some of the letters in lines 9, 10 and 11 are lost. It seems to record the grant of some land for services in the temple of the god Basavêśvara by Lingadêva-voḍeyar of Kammaravalli, son of Karibasava-voḍeyar, disciple of Junjavadēyar of Kûriganahalli. An imprecation is given that those who violate the grant are to be expelled from the *mahāmahattu* (the Viraśaiva religious assembly) and forbidden *prasāda* (remnants of food offered to gods and priests).

The date of the grant is given as Ś 1490 Prabhava sam. Āshâḍha śu. 10 and corresponds to 16th June, A.D. 1567 (taking the current Śaka year 1490). The figure 9, however, is not very clear in line 2.

23

At the village Hasugûli in the same hobli, on a stone set up in front of the Siddha Râmêśvara temple.

Size 3'×3'.

Kannada language and writing.

ಅದೇ ದೇಗುಲು ಹೊಳಬಳಿ ಹಸುಗೂಲಿ ಗ್ರಾಮದ ಶಿವರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

1. ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ನು
2. ೫ ಲು ಶಿಂಮಣಿ ರಾಯರ ಮನೆಯ ನಡವಳಿಕಾತಿ

3. ಂ ಕೊಂನಪ್ಪ ನಾಯಕರು ರಾಮೇಶ್ವರ ದೇವರ್ಗಿ ನಂದಾದೀವಿಗೆಯರ
4. ದು ಯೆರದು ಕೊಟ್ಟನಲ ನಡೆವ
5. ಯಪ್ಪನು
6. ಅಳಿವಿರು ಸಾಸಿರ ಕವಿರೆಯ ಗಂಗೆಯ ತಡಿಯ
7. ಲ ಗೋಲು ಬ್ರಾಂಹರ ಕೊಂದ ಪಪಕೆ ಕೊಹರು ||
8. ಯಲ ಕೊಹರು

Note.

This inscription records a grant made by Honnappa Nāyaka, agent for the household affairs (maneya-naḍavalikāra) of Timmanarāyaru, for the expenses of maintaining a perpetual lamp to be lighted before the god Rāmeśvara, two times a day. The usual imprecation follows.

The date is given as Kālayukta sam. Bhādrapada śu. 5 and not expressed in the Śaka era. The characters seem to belong to the early part of the 17th century A.D. and the date may correspond to 15th August 1618 A.D.

Nothing else is known about the Timmanarāyaru and Honnappa Nāyakaru of the record.

24

At the same village Hasugāli, 1st inscription on the southern wall of the same Rāmeśvara temple.

Kannada language and characters.

ಅದೇ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಕೊರಭಾಗದ ಗೋಡೆಯಮೇಲೆ ಇನೆಯ ಶಾಸನ.

- | | |
|----------------------|--------------------|
| 1. ಸರ್ವಜಿತು ನಂ | 6. ದೇವರ ಗುಡಿಯ ಶ್ರೀ |
| 2. ವತ್ಸರದ ಭಾದ್ರಪ | 7. ಕೊರತರದ ಕರುಗೊಸಕೆ |
| 3. ದಸ್ತು ೭ ಅ \| ಹನುಕರ | 8. ಕೊಟ್ಟು ೧ ಶ್ರೀ |
| 4. ಯಮಂಚಮರಡಿಯ | 9. ಮಂಗಳ ಮಹ |
| 5. ಮಗ ಕಲ ರಾಮನಾಥ | |

Note.

This short record engraved on a wall of the temple gives the name of a person named Kali, son of Manchamarāḍi of the village Hasukali, and states that he gave away one gadyāṇa for the expenses of the stone-work of the outer walls of the temple of Rāmanātha. The date is given as Sarvajitu sam. Bhā. śu. 7 Ā. No Śaka year is given and the characters seem to belong to the close of the 13th century or the beginning of the 14th century A.D. Taking Ś 1209 Sarvajit, the date falls on Sunday. Taking Ś 1269 Sarvajit, the date falls on Monday. The former date is more probable and is equivalent to Sunday 17th August, 1287 A.D.

No king is named in the record.

25

At the same place, a 2nd inscription on the same wall below the 1st inscription.

Kannada language and characters.

ಅದೇ ಗೋಡೆಯ ಮೇಲೆ ೧ನೆಯ ಶಾಸನದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

1. (ಅಕ್ಷರಗಳು ಸವೆದುಹೋಗಿವೆ)
2. ಸೀಮೆಯು ಶ್ರೀ ಹಸುಕಲಯ ರಾಮಯದೇವರ ಕಾರ್ಯಕೆ [ಶ್ರೀ]
3. ಮಂಮಹರಾಜಾಡಿಯ ಅಮಹದೇವನು ಸರ್ವ್ವ ಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ ನತ್ರಕೆ
4. ಮಂಗಳಮಹಾ ಶ್ರೀ.

Note.

This record registers the setting up of a *satra* or free boarding house as an adjunct of the temple of Rāmayadēvaru (same as the present Rāmēśvara temple) of Hasukali (same as the village Hasugūli) by Mahādēva of Maharājādi.

No date is given nor king named. The characters seem to belong to the 14th century.

Maharājādi or Mahārājavādi is the name of a province called also Mārājavādi 7,000 with Vallūr as capital and comprising chiefly of the Kadapa District. Mahādēva was apparently a native of this province who had migrated to Hasugūli.

26

At the same village Hasugūli in the hobli of Bēgūr, on a stone set up at the village entrance.

Size 6' × 4'.

Kannada language and characters.

ಅದೇ ದೇಗುಲದ ಹೊರಗೆ ಹಸುಗೂಲಿ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಿಲ್ಲ ನ್ನು ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 4'.

1. ಸ್ವಸ್ತಿ ಸಮರ್ಥಿತ ಪಂಡಿತಮಹಾಶಯ ಮಹಾಸಾಮ
2. ನ್ನ ವಿವಕ್ಷ ಕೋಶೇಶವತಿ ಪರಮಸ್ತ
3. ಕಸ್ತಳ ಹಸ್ತಿ ವಜ್ರಾಂಕುಶಂ ಬಿರಿಪರಂಕುಶಂ ವಿದ್ವಿಷ್ಣು
4. ವಿದ್ಯಾರಣಂ ಶರಣಾಗತ
5. ವಜ್ರ ಪಂಜರಂ ಬುಧಜನಾಶ್ರ

6. ಯಂ ದವಿಸಾಸೆಯಮ್ಮಂ
7. ಶಕ ವರ್ಷಂ ೯೪೯ ನೆಯ ವಿಧವ ಸಂ
8. ವತ್ಸರದ ಮಾಗ ಯನ್ನು ಕುಡು
9. ಗುನಾಡ ಪುಸುಗುಲಿ ಮಣ್ಣು
10. ಕೊಟ್ಟ ದವಿಸಾಸೆ ಯಮ್ಮಣ ಕಾಡ ಮಾರಗಾವುಣ್ಣ
11. ನಮಗೆಂ ಅದವಗಾವುಣ್ಣಂಗೆ ಇದನಹುವನಾ
12. ಕ್ಕೆ ಕಲ್ಲನೂರ ಹೊಲ್ಲ ಗಾವುಣ್ಣನುಂ ತುಪ್ಪೂರ ಕುನ್ನಗಾ
13. ವುಣ್ಣನುಂ ಕನ್ನಮಂಗಲದ ವಿಳವಮ್ಮ ಗಾವುಣ್ಣನುಂ
14. ಹಂನಿ ಸೋಗೆ ಯಜಹಗಾವುಣ್ಣನುಂ ಕಲ್ಲೂ [ರ] ಬೀಡಗಾ
15. ವುಣ್ಣನುಂ ಹದವಳಬೂತಯ್ಯನುಂಬಿರಾ ಪಯ್ಯನುಂ.
16. ನಿಟರೆಯ ಚಾವುಣ್ಣಯ್ಯನುಂ ಇವರ್ ಹೇವುರಿದೆಂ.
17. ಹಗ್ಗಡೆ ಬಾನಯ್ಯ.
18. ಇಕ್ಕರಂ ಮಣ್ಣುಂ||

Note.

This record has several lacunæ in lines 2 to 10, the letters being much worn out and thus illegible. It records the grant of some land in the village Pusunguli situated in Kudugunnâḍ in return for money made by Davisâse Ammaṇa to Âdavagâvuṇḍa, son of Kâdamâragâvuṇḍa. It is dated Ś 949 Vibhava sam. Mâgha. No tithi is given. Ś 949 is Prabhava and S 950 is Vibhava. Taking the cyclic year as correct, the date would fall in January-February 1029 A.D.

Various royal titles are given at the beginning of the record but the name of the king to whom they apply is lost in the lacunæ and it is not possible to affirm how Davisâse Ammaṇa was connected with him. Probably, he was a subordinate of the king. The titles applied to the king are: obtainer of the band of five sounds, mahâsâmantâ, a diamond goad to the elephants, the heads of enemies, an elephant-goad to the titled, tearer of enemies, an adamant cage to those who took refuge in him, and a patron of learned men.

Several witnesses to the transaction are named: Hollagâvuṇḍa of Kellasûr, Kundagâvuṇḍa of Tuppur, Elavamma-gâvuṇḍa of Kandamangala, Erahagâvuṇḍa of Hannisôge, Bichagâvuṇḍa of Kallûr, Bûtayya and Billâpayya of Hadevali, and Châvuṇḍaiya of Niṭere. Of these Kallasûr, Kallûr, Tuppur and Niṭre are all situated in the Gundlupet Taluk within a small distance from Hasugûli. Kandamangala is probably the same as Kandagâla in the same taluk. Hannisôge is probably the same as Hanasôge in Yeḍatore Taluk and Haḍavali, same as Hatha-vala in Nanjangud Taluk.

The engraver is named Heggade Bâsayya and he says that he wrote the grant to the dictation of the abovenamed gaṇḍas. He calls himself "Ikkara" in line 18 which means two-handed and signifies that he could engrave with both the right and left hands.

27

At the same village Hasugūli, on a slab standing in the Māstiyamma shrine at the village entrance.

Size 3' × 3'.

Kannada language and characters.

ಅದೇ ಹಸುಗೂಲಿ ಗ್ರಾಮದ ಅಂಕದಲ್ಲರುವ ಮಾಸ್ತಿಯಮ್ಮನ ಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'.

ಸೂರ್ಯ, ಲಂಗೆ, ಚಂದ್ರ, ಶ್ರೀಶೂಲ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯರಸ
2. ಸಾಲಿವಾಹನಸಕ ವರುಸ ೧೪೬೮ ಸಂಧು
3. ನಡವ ವರ್ತಮಾನ ವಿಸ್ವಾವಸು ಸಂವತ್ಸರದ ಪಾ
4. ಲ್ಗು ನ ಬ ೧೪ ೦೩ ಶ್ರೀಮಂತ್ಯ ಹದೇವ ದೇವೇ
5. ತ್ತಮ ಶ್ರೀನಂಜುಂಡೇಶ್ವರ ದೇವರ ಅಮ್ರಿ
6. ತ ಪದಿಗೆ ಉಂಮತೂರ ವೊಡೆಯರು ನ
7. ಮಗೆ ತೆರಕಣಾಂಬಿಯ ಸೀಮೆಯಲ ಸ
8. ವರ್ ಮಾನ್ಯವಾಗಿ ನಡದು ಬಹ ಹರುಗು
9. ಲಯ ಗ್ರಾಮವನು ನಂಜುಂಡೇಶ್ವರ ದೇವರಿ
10. ಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಡೆಲು ಶ್ರೀ ಯದ
11. ಕೆ ತಪ್ಪಿದವರು ವಾರಣಾಸಿಯಲ ಗೋಲು
12. ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ||.

Transliteration.

1. śubham astu svastī śrī Vijayābhyarasa
2. Śalivāhana saka-varusa 1468 saṃḍu
3. naḍava varttamāna Viśvāvasu-saṃvatsarada PA-
4. lguṇa ba 14 lū śrīmaṇṇ mahadēva-dēvō-
5. ttama śrī Nanjunḍēśvara-dēvara amri-
6. tapadige Uṇmatūra voḍeyaru na-
7. mage Terakaṇāmbiya sīmeyali sa-
8. rvamānyavāgi naḍadubaha Hasugu-
9. liya grāmavanu Nanjunḍēśvaradēvari-
10. ge sarvamānyavāgi koṭeū śrī yida-
11. ke tappidavaru Vāraṇāsiyali gōū-
12. konda pāpake hōharu.||

Translation.

Good fortune. Be it well. On the 14th lunar day of the dark half of Phālguna in the year Viśvāvasu, 1468th year of the prosperous Śālivāhana era,

for the food offerings of the great god, the best of gods, śrī Nanjunḍēśvara-dēvaru, we, the Voḍeyar of Ummattūr have granted free from taxes the village Hasuguli which we have been enjoying as sarvaṁānya in Terakaṇāmbiya-sīme, for the service of the god Nanjunḍēśvaradēvaru. Those who violate this will incur the sin of slaying cows in Vāraṇāsi.

Note.

This records the gift of the village Hasugūli in the Terakaṇāmbi kingdom for services in the Śiva temple of Nanjunḍēśvara at Nanjangūḍ. The donor was a chief of Ummattūr. His name, however, is not given. The date of the grant is given as Ś 1468 Viśvāvasu Phāl. ba. 14 which corresponds to Monday 1st March, 1546 A.D. The usual imprecation is found at the end of the grant.

28

Copper plate grant of the reign of Kṛṣṇarāja Voḍeyar II of Mysore, dated Ś 1673 in the possession of Mallājamma of Mādāpaṭṇa in Bēgūr Hobli.

Single Plate: Size 1'-9" × 1'-0".

Kannada language and characters.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ಮಾದಾಪಟ್ಟಣದ ಮಲ್ಲಾಜಮ್ಮನ ಕುಟುಂಬ ನುರಾಜಮ್ಮನು
ಹಾಜರಾದಿದ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹುಗೆ.

ಪ್ರಮಾಣ 1'-9" × 1'-0".

ಹುಗೆಯ ಮುಂಭಾಗದಲ್ಲಿ ತಮಿಳು ಗ್ರಂಥಾಕ್ಷರಗಳ ೪೧ ಪದ್ಧತಿ ಬರಹವಿದೆ. ಮೇಲ್ಗಡೆ ಸೂರ್ಯ, ಚಂದ್ರ, ಲಂಗೆ, ಬನವ, ತ್ರಿಶೂಲ, ತಾಂಡವೇಶ್ವರ, ವಾರ್ವತಿ ಚಿತ್ರಗಳಿವೆ. ಹುಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಕನ್ನಡ ಭಾಷೆಯ ಶಾಸನವಿದೆ.

1. || ಶ್ರೀ ಪ್ರಸನ್ನ ನಂಜುಂಡೇಶ್ವರಸ್ವಾಮೀ ಸಹಾಯಂ ||
2. ಶುದ್ಧವಸ್ತು || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ! ರಿಪುಕುಲತರುವಿಡ್ವೇದನ ಕುಕಾರ ಚಪ್ಪಂ
3. ನ ದೇಶಾಧಿಪರಿಂ ಕಪ್ಪವಕೊಂಡು! ಮೂವತ್ತೆರಡು ಧರ್ಮದೊಳ್ ವಿಖ್ಯಾತಿಯ ಪಡೆದು ಮೆರೆಯುವ
4. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ! ರಾಜಪರಮೇಶ್ವರ! ರಾಜಮಾರ್ತಾಂಡ! ರಾಜಗಂಧೀರ ರಾಜಕುಲಮನೋ
5. ಭಯಂಕರರಾದಂತಾ! ಕ್ಷಮೆಯೊಳ್ ಧರ್ಮರಾಯ! ಶಕ್ತಿಗೆ ಭೀಮ! ಶಸ್ತ್ರದೊಳರ್ಬುನ ಶುರಗಕ್ಕೆ
6. ನಕುಲ! ತಿಳುವಳಿಕೆಗೆ ಸಹಾದೇವ! ಸತ್ಯಕ್ಕೆ ಪರಿತ್ವಂದ್ರ! ಚೆಲ್ವಿಗೆ ಮನ್ಮಥನಾದಂತಾ! ಕಂಡನಾಡಕೊಂ
7. ದು! ಕೊಂಡನಾಡಕೊಂಡದ! ಮಂಡಲಕರ ಗಂಡನಾದಂತಾ! ಮತ್ತೀತೂರ ರತ್ನ ಸಿಹ್ಯಾನನಾಥೀ
8. ಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ವಡೆಯರೈಯನವರು ಪೃಥ್ವಿನಾಂ! ವ್ರಾಜ್ಯಮಂ ಗೈಯ್ಯುತ್ತಿರಲು! ಯವರ
9. ಕಾರ್ಯಕರ್ತುಪಾದ! ಕಳರೆ ದಳವಾಯಿ ದೇವರಾಜೈಯ್ಯನವರ ಕಾರ್ಯ ಪ್ರವೀಣರಾದ
10. ಶಂಕರೈಯ್ಯನವರು ಕೊಯಂಬುತ್ತೂರು! ಅನೇಮರೆ ಗುರಿತನ ಪಾರುಪತ್ಯ ಸುಂಕಪೊಂಮ್ಮ
11. ದೇವನ್ನಾನ ಮೊದಲಾದ ನಕರಾಧಿಕಾರಲು ನಡೆಯುತ್ತಾ ಯರುವಲ್ಲ ಶಾಲವಾಹನ ಶಕ ವರುಷ
12. ೧೬೭೩ ಕರೆಯುಗೆ ೪೦೫೨ ಸಂದ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ತುರಾಮಾಸ ೨೬ನೆ ತೇದಿ ಪಟ್ಟಿ
13. ಯೂ ಸೋಮವಾರ ಪುನರ್ವಸೂ ನಕ್ಷತ್ರ! ಶುಭನಾಮಯೋಗಲೂ ಕೂಡಿಯರುವ! ಯೀ ಶುಭ
14. ದಿನದಲ್ಲಿ ಕೊಯಂಬುತ್ತೂರ ಕೃಷ್ಣರಾಯ ಪೇರೆಯಲ್ಲೂ! ನಾಲ್ಕು ದಿಕ್ಕಿನ ಐವತ್ತಾರು ದೇಶದ

15. ಯೆಂಟು ಬಗೆ ಪರರು ಪಟ್ಟಕಾರರು ಕೂಡಿ ಧರ್ಮಶಾಸನದ ಪಟ್ಟಿಯವ ಬರೆಸಿಕೊಟ್ಟ ಕ್ರಮ
16. ವೆಂಕೆಂದರೆ! ಮೇಲುಸೀಮೆ ನಂಜನಗೂಡಲನ್ನಲ್ಲಿ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರಸ್ವಾಮಿಯವರ ಗುಡಿಗೆ ದಕ್ಷಿ
17. ಣ ಭಾಗದ ಕಲುಂಡಿನ ನದೀ ತೀರದಲ್ಲಿ ಶಂಕರೈಯ್ಯನವರ ಉಭಯವಾಗಿ ಮಾಡಿದ ಮಠದ ಧ
18. ಮ್ಮಕ್ಕೆ ಸಾರೋದ್ಧಾರವಾಗಿ ಅಂನಧಾನ ನಡೆದು ಬರೂರಿಗಾಗಿ ನಾಲು ಮಗಮೆಯ ಉಂಟು ಮಾಡಿ
19. ಡಿದ ವಿವರಾ! ಪಾಲು ಕಾಡವೇರೆ! ಕೊಡುವಾಯವೇರೆ! ಕೊಲ್ಲಂಗೋಡುವೇರೆ! ನೇರ್ವೇರೆ! ವಂ
20. ಜೂರ ಕಾಡವೇರೆ! ಕಬ್ಬಿನವೇರೆ! ಅಮ್ಮತಮನವೇರೆ! ಗುಂಡ್ಲವೇರೆ ಯೀ ಉಭಯ ಮಾ
21. ಗಗಳಲ್ಲ ನಾಲು ವ್ಯಾಪಾರವ ನಡೆಸುವ ಜಉಳಿ! ನೂಲು! ಅಡಕೆ ಹೊಗೆಸೊಪ್ಪು! ಗಂಧದ ಕೊ
22. ರಡು! ಆರಗು! ಬೀರಿಗತುವು! ಕುಸುಡೆ! ಅರಿಸಿನ! ಮೊಣಸು! ಶುಂಠಿ ಪಲಸರಕು ಮೊದ
23. ರಾದ ಹೋಗಿಬರುವ ಸಿಜಹೇರು ಗಕ್ಕೆ ಕಂಠಿರಾಯ ಗುಳಿಗೆ ಬೇಳೆ ಹಣಗೂ ಯದಲ್ಲದೆ! ವೀರೈ
24. ದೇರೆ! ಬೆಲ್ಲ! ಉಪ್ಪು! ಉದ್ದು ಮೊದಲಾದ ಮೂರೆ ಸಿಜಹೇರು ಗಕ್ಕೆ ಕಂಠಿರಾಯ ವಿಳಾನದ
25. ಹಣಲು! ಯೀ ಪ್ರಕಾರಕ್ಕೆ! ಯೀ ಮಗಮೆಯನ್ನೂ ತೆಗೆದುಕೊಂಡು ಅಂನ ಸತ್ತದ ಧರ್ಮ
26. ಉ ಆತಂದಾರ್ಕಸ್ವಾಮಿಯಾಗಿ ನಡೆವ ರೀತಿಗೆ! ನಾಲು ಯಲ್ಲರೂ ಕೂಡಿ ನನ್ನ ತಿಸಿ ಬರಕೊಟ್ಟ
27. ಧರ್ಮಶಾಸನದ ಪಟ್ಟಿಯೆ|| ಯೀ ಧರ್ಮವ ಪರಿಪಾಲನೆ ಮಾಡಿಕೊಂಡು ಬಂದವರು
28. ಅಪ್ಪೈಶ್ವರ್ಯ ಧೋಗ ಸಂಪನ್ನರಾಗಿ ಯಿರಲುಳವರು! ಯೀ ಧರ್ಮಕ್ಕೆ ವಿಷ್ಣುವಾಗಿ
29. ನಡೆದವರು ಗಂಗಾತೀರದಲ್ಲಿ ಬ್ರಂಹ್ಮಹತ್ಯೆ! ಶಿಶುಹತ್ಯೆ! ಸ್ತ್ರೀಹತ್ಯೆ! ಆತ್ಮಹತ್ಯೆ!
30. ಗೋಹತ್ಯಾ ದಿಪಂಡಮಹಾಪಾತಕಕ್ಕೆ ಹೋಗಲುಳವರು! ಯೀ ಧರ್ಮವ ಪರಿಪಾಲ
31. ಸಿ ನಡೆಸುವಂತಾ ವರು ದೇವಪ್ರಸಾದ ಗುರುಪ್ರಸಾದ ಉಂಟಾಗಿ ಸುಖದಲ್ಲ ಯಿರಲು
32. ಳವರು! ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ! ಪರದತ್ತಾ ನುಪಾಲನಂ! ಪರದತ್ತಾ ಪಹಾರೇಣ
33. ಸ್ವದತ್ತಂ ಸಪ್ತಲಂಭವೇತ್! ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ! ದಾನಾಭ್ಯೈರಯೋನುಪಾಲನಂ!
34. ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ್ಯುತಂ ಪದಂ|| ||ಐನೂರು ಕುಡಿವಾ
35. ಟದ ವರ್ತಕರು! ೨೪ ಮನೆ ತೆಲುಗ ಶೆಟ್ಟಿಗಳು! ದೇವಾಂಗದ ಶೆಟ್ಟಿಗಳು|| ದೇಶದವರು
36. ಬಣಜರು! ೧೨ ಕುಡಿವಾಟದ ವರ್ತಕರು! ಪೆಡಸಿಂಧೂರವರು ಅಲ್ಲಿ ತೊರೆಯ
37. ವರು! ವೈಶ್ಯನಾಮಿಶೆಟ್ಟಿ ಮೊದಲಾದ ವರ್ತಕರು ಮುಂತಾದ ಸಕಲ ವರ್ತಕರ ವೊ
38. ಶ್ವಿತಾ|| ಶ್ರೀ|| ಯೀ ಪಟ್ಟಿಯವ ಬರದವ ಅನಂದಾಚಾರಿ||

ಶುಭಮಸ್ತು||

Translation.

Lines 1—16.

Śrī Prasanna Nanjunḍēśvara-śvāmi is our support.

Good fortune. Be it well. While the illustrious mahāmaṇḍalēśvara, an axe in cutting the tree, that is, the enemy's race, receiver of tribute from 56 rulers, obtainer of fame in 32 dharmas, illustrious king of kings, supreme lord of kings, a sun to kings, profound king (rāja-gambhīra), a terror to the minds of royal families, a Dharmarāya in forgiveness, a Bhīma in strength, an Arjuna in weapons, a Nakula for horses, a Sahadēva for understanding, a Hariścandra for truth, a Manmatha for beauty, capturer of countries seen but never yielding any kingdom conquered, champion over maṇḍalīkas, lord of the jewelled throne of Mahīśūr, śrī Kṛṣṇarāja-vaḍeyaraiyanavarū was ruling the earth.

While Śankaraiya, skilled in the affairs of Daḷavāyi (general) Dēvarājaiya of Kaḷile, who was an agent for the affairs of the king, was looking after the duties of

guritana, *pārupatya*, *sunka* (tolls), *pommu* (customs dues), *dēvasthāna* (temple management), etc., in Koyambutūr and Ānemale.

In the year 1673 of Śālivāhana era, and the Kali year 4852, the cyclic year Prajōtpatti, the month Tūla, and *tēdi* 26, sixth lunar day, Monday, with Punarvasu constellation, and auspicious yōga; on the auspicious day, the eight kinds of people, *palaru* and *paṭṭakāraru* of the four quarters and 56 kingdoms assembled together and got this *paṭṭe* (roll) of dharmaśāsaṇa executed as follows:—

Lines 16—19.

In the upper country Nanjanagūḍalu, to the south of the Nanjunḍēśvarasvāmi temple, for the charity of the maṭha set up both by Śankaraiya (and ourselves?) on the bank of the Kaundini river, we have granted *magamai* (dues paid on merchandise) in order that free feeding might be undertaken and carried on perpetually in the matt.

Lines 20—27.

In Pālukāḍapēṭhe, Koḍuvāyipēṭhe, Kollamgoḍupēṭhe, Nerjēpēṭhe, Vannūrakāḍapēṭhe, Kabbinaipēṭhe, Amṛitammanapēṭhe and Gundḷapēṭhe, in both the highways on the commodities we trade in, on cloth, yarn, arecanut, tobacco, sandal billets (*gandhada-koraḍu*), lac, cumin seed, ghee, safflower, turmeric, pepper, ginger and other miscellaneous goods which are carried from place to place, we all jointly agree to allow a *magamai* to be levied at the rate of 1 Kaṇṭhirāya varaha, 1 haṇa and 1 bēḷe (one-eighth of a haṇa) for a package (*nija-hēru*) and on betel leaves, jaggory, salt and black gram, at the rate of 1 Kaṇṭhirāya haṇa for each package, in order that from this *magamai* collected, the charity of free-feeding (*anna-satrada-dharma*) might be carried on for as long as the sun and moon endure and to that effect we have caused this roll of *dharma-śāsaṇa* (charter of charity) to be written.

Lines 27—38.

Those who protect this charity will live full of eight kinds of wealth and enjoyment. Those who obstruct this will be guilty of the five sins of killing Brahmans, infanticide, slaying of women, killing of horses and slaughter of cows, etc. Those who protect and carry on this charity will live in peace with the favour of the gods and gurus. Protecting of a charity is twice as meritorious as making a gift oneself. By seizing what is given to another, one's own gift is rendered fruitless. Between making a gift and protecting a gift already made, protecting is more meritorious than making the gift. By making a gift, one goes to Svarga and by protecting a gift, one goes to a region from which there is no fall.

Approved by 500 families of merchants, (Ainūru Kuḍipāṭada-vartakaru), 24 families of Tēḷugu Śettis, Śettis of Dēvāṅga Community, Dēśadavaru (indigenous traders?), Baṇajigas, 12 families of merchants (hannerāḍu kuḍipāṭada-vartakaru), Peḍa-sindhūravaru (merchants of Peḍasindhūr), Allittoreyavaru (people of Allittore),

and Vaiśyasâmiṣṭṭis (merchant leaders of the Vaiśyas) and other traders. Good fortune, Ānandâchâri wrote this roll. Well-being.

Note.

This grant engraved on a side of a single copper plate belongs to the reign of the Mysore king Immaḍi Kṛishṇarāja Vaḍeyar and records the grant of *magamai* dues on merchandise by certain merchants of Pâlkâḍ, Guṇḍlupēṭe, etc., for carrying on free feeding in a matt set up by Śankaraiya near the Śrīkaṇṭhêśvara temple at Nanjangūḍ. This Śankaraiya was an agent under Daḷavāyi Dēvarājaiya, the famous general and minister of Kṛishṇarāja Vaḍeyer II.

The record is dated Ś1673 Kali 4852 Prajōtpatti sam. Tulāmâsa 26 tēdi, 6th lunar day, Monday with Punarvasu constellation. The date is regular for Monday 28th October 1751 A.D. (Kârtika ba. 6.) The titles used for the king are rather peculiar. The usual imprecations are found at the end of the grant; so also the names of the different classes of merchants who formed the donors occur here.

The engraver of the grant is named Ānandâchâri.

A version of the grant in Tamil is given on the other side of this copper plate.

29

At the village Sômahallî in the same hobli of Bêgûr, on a broken slab lying in the stone matt of the Viraśaiva priest Gangâdharasvâmi.

Kannada language and characters.

ಆದೇ ದೇಗೂರು ಹೋಬಳಿ ಸೋಮಹಳ್ಳಿ ಗಂಗಾಧರಸ್ವಾಮಿಯವರ ಶಿರಾಮಠದಲ್ಲಿರುವ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

1. ಕಲ್ಲುಮಾಡಿದಾರಾಪುರಿ
2. ವರ್ತಮಾನದಿಟ್ಟುಗದ್ದೆ ೫೦೦
3. ಇದ ನುಪುನುಗಂಗು
4. ತಡೆಯುಂಕವಿರೆಯ
5. ಕೊಂಡಪಾಪದಿಕ್ಷೋಪನು

Note.

This record is very fragmentary, the greater part of the stone on which it is carved being broken and lost. It seems to register the gift of a plot of wet land 500 [mappus?] in extent after setting up a stone śāsana to that effect. Nothing is known either about the donor or the donee.

No date is given. The characters seem to belong to the 12th century A.D. The usual imprecation against the violators of the grant is given at the end of the record.

At the village Chikkanāpura, a hamlet of Agatagonḍanahalli, in the same hobli of Bēgūr, on a stone lying in the deserted village site.

Size 4'-6" × 6'.

Kannada language and characters.

ಅದೇ ಗುಂಡು ಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ಅಗತಗೊಂಡನಹಳ್ಳಿ ಮಜರೆ ಚಿಕ್ಕಣಾಪುರದ ಪಾಳುಗ್ರಾಮ
ನಿವೇಶನದಲ್ಲ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4½' × 6'

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ
2. ವರುಷ ೧೪೦೪ನೆ ಸಂದ ಕಲವರುಷ ೪೫೮೨೨೨ರ ಸಂದ ಇ ಸಂವತ್ಸರದ ಪಾಲ್ಗುನ ಶು ೧೮ ಶ್ರೀ
3. ಮಂತ್ಯ ಹ ದೇವವೇಣೋತ್ತಮಂ ಶ್ರೀ ತೆರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ ವೀರಭದ್ರ ದೇವರ ಶ್ರೀ ಚರಣ
4. ಶ್ರೀ ಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ಶ್ರೀ ವೀ
5. ರ ನಂಜರಾಯ ಒಡೆಯರು ಶ್ರೀ ತೆರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ
6. ವೀರ ದೇವರಿಗೆ ಮಂಗಳವಾರದ ನಯವೇದ್ಯಕೆ ಮಂಗಳವಾರ ೧ಕೆ ಅಯಿದು ಹಣವಿನ ರೆಕದ
7. ಲಿ ಮರುಷವೊಂದಕೆ ವಾರ ಅಯುವತ್ತು ನಾಲ್ಕಕೆ ಯವತ್ತುವಳು ಹೊಂಸಿನ ತೆರಕಣಾಂಬಿ
8. ಯ ನಾಡ ಕಾಡಗೊಂಡನ ಮಾದಕಳಿಯ ಕಾಲುವಳಿಯ ಚಿಕಂಜನ ಹಳೆಯನೂ ದಿವ್ಯ ಶ್ರೀ ಕಾ
9. ರ್ಯಕ್ಕೆ ಅರಮನೆಯ ಧಂದಾರಕೆ ಸಲುವ ಪ್ರಮಾಣಿನ ಕುಳದ ೨೭ ಹೊಂಸಿನ ಗ್ರಾಮವನೂ ಆ ತೆರ
10. ಕಣಾಂಬಿಯ ಅಂಗಡಿಯ ವೀರಭದ್ರದೇವರ ಶ್ರೀ ಚರಣಕ್ಕೆ ಸಮರ್ಪಿಸಿ ನಿರಾಶಾಶನ ಕಲನೂಕ
11. ಡಿಸಿ ಕೊಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಲಿಂಗಮುದ್ರೆ ಕಲನಡಸಿದವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಗದ್ದೆ
12. ಬದ್ದಲು ಸುಂಕಸುವರ್ಣಾದಾಯ ನಿಧಿಸಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಸಿದ್ಧ ಸಾಧ್ಯ
13. ಗಳಿಂಬ ಅಪ್ಪ ಭೋಗ ತೇಜಸ್ವಾಮ್ಯ ಸರ್ವಸ್ವಾಮ್ಯ ಸಹವಾಗಿ
14. ಸಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾವೂರ್ವಕವಾಗಿ ಆಡಂಪ್ರಾರ್ಕಸ್ತಾಯಿಯಾಗಿ ತೆರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ
ವೀರಭದ್ರ
15. ದೇವರುಂಬಳಿಯಾಗಿ ಮಂಗಳವಾರದ ನಯವೇದ್ಯಕೆ ಸಲುವುದೆಂದು ಕೊಟ್ಟ ಶಿರಾಶಾಸನ|| ದಾನಪಾಲನಯೋ
16. ಮಧ್ಯೆ ದಾನಾಚ್ಚೀಯೋನುಪಾಲನಂ| ದಾನಾತ್ವರ್ಗಮವಾಪ್ಪೋತಿ ಪಾಲನಾದುಹ್ಯುತಂ ಪದಂ
17. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ್ತು ವಸುಂಧರಾ| ಪೃಥ್ವಿವರುಷ ಸಹಸ್ತ್ರಾಣಿ ವಿಷ್ವಾಯಾ
18. ಂಜಾಯಕೆ ಕ್ರಿಮಿ||

Note.

This registers the gift of the village Chikampanahalli, a hamlet of Kachagaundana Mādahalli and situated in the district of Terakanāmbināḍ with an annual revenue of 27 hons by the mahāmaṇḍalāśvara Vira Nanjarāya Oḍeyar for the service of food-offerings to the god Virabhadra of Angaḍi (a line of shops?) of the village Terakanāmbi.

The record is dated Ś 1404 Kali year 4582 Phalguna śu.1. No cyclic year is given. Kali 4582 is the same as Ś 1403 expired or Ś 1404 current. Taking this year the

details of the dating given correspond to 18th February 1482 A.D. Vira Nanjarâya Oḍeyar, the donor in this record, was the chief of Ummattûr at this time. He seems to have made several grants to the temples at Terakanâmbi, a village in Gundlupet Taluk, at a distance of seven miles east of Gundlupet. (E. C. IV Gundlupet 5 of Ś 1436, 6 of Ś 1426, etc.).

The revenue of 27 varahas is directed in the record to be expended on the service of food-offering to the god Virabhadra at the rate of five haṇas every Tuesday, 54 Tuesdays being taken as occurring every year. All the usual rights of possession of the village were granted and a stone marked with a linga was set up to mark the boundaries of the village. The usual imprecatory verses occur at the end of the grant.

SERINGAPATAM TALUK.

31

At Mēlukōṭe, in the Hobli of Mēlukōṭe, on a boulder in the circumambulatory passage known as Kattalegavi, around the garbhagriha in the Yôga-Narasimha temple on the hill.

Kannaḍa language and characters.

ಶ್ರೀರಂಗವಟ್ಟಣದ ತಾಲ್ಲೂಕು ಮೇಲುಕೋಟೆ ಹೋಬಳಿ ಮೇಲುಕೋಟೆಯ ಸಮೀಪದಲ್ಲಿ ಬೆಟ್ಟದ ಮೇಲೆ ಯೋಗಾನರಸಿಂಹ ಸ್ವಾಮಿಯ ಗುಡಿಯ ಗರ್ಭಗೃಹದ ಸುತ್ತಲಿರುವ ಕತ್ತಲೆ ಗವಿಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ಬರೆ ದಿರುವುದು.

1. ಕರಣಕ ಗೋವಿಂದ್ಯಯ್ಯನವ
2. ರ. ಕೆಂಡಿರು ಹೊನುಮರವರ ಸೇವೆ.

Note.

This short record states that Honnamma, wife of Karanika Gôvindaiya, performed some service. Whether she built or repaired the garbhagriha or other portions of the temple of Yôga-Narasima cannot be determined. The characters seem to belong to the early part of the 19th century A.D.

YEDATORE TALUK.

32

At the village Mirle in the Hobli of Sâligrâma, on a slab in the ceiling of the navaranga-mantapa in the temple of Râmadêvaru.

Kannaḍa language and characters.

ಯೆಡತೂರೆ ತಾಲ್ಲೂಕು ಸಾರಿಗ್ರಾಮದ ಹೋಬಳಿ ಮಿರಲೆಗ್ರಾಮದ ರಾಮದೇವರ ಗುಡಿಯ ನವರಂಗ ಮಂಟಪದಲ್ಲಿ ಮೇಲ್ದಾಳವಾಗಿ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

1.
2. ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಅಧಿವಾರವು ಶ್ರೀಮತ್ತ್ವ

3. ರಮಹೆಸ ಪರಿವ್ರಾಟಕಾಡಾಯ್ಕರುಮಪ್ಪ ಸಿಂಗೇರಿಯ ಶ್ರೀ ನಾರಸಿಂಹ
4. ಧಾರತಿ ವೊಡೆಯರ ಸಿಪ್ಪರು ಧಾರತಿಪುರದ ಚಿಕ್ಕದೀಕ್ಷಿತರಿಗೆ ಶ್ರೀ
5. ಮದನಾದಿಯಗ್ರಹಾರ ಶ್ರೀಮದುದ್ಯವ ಸರ್ವಜ್ಞ ಪುರವಾದ ವಿಧ್ಯಾನಿಧಿ ದ
6. ಕ್ಷಣ ಪಾರಾಜನಿಯಾದ ಹಂಪಾಪುರದ ಶ್ರೀಮದಶೇಷಮ
7. ಹಾಜನಂಗಲು ಹಳ್ಳಿಪಿರಿಯ್ಯೂರ ಗುಡುಪ್ರಜೆಗಳೂ ಕೊಟ್ಟುಕ್ರಯ ದಾ
8. ನ ಪತ್ರದ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಊರ ಮೊದಲಗಾಲುವೆಯತಾ
9. ಹತೆಂಟು ತಾಲು ವೊಡದು ತೋಟದ ಮೇಲಣ ಕೆಳುಯ
10. ಯದ್ದಲ್ಲ ನಂಮ ಕಯಿಂದ ಧನವ ಸಿಕ್ಕುವದಕ್ಕೆ ಗತಿಯಲ್ಲದೆಯದ್ದು
11. ನೀಲು ನಂಮ ಪೂರಲು ಕಾವೇರಿಯ ತೀರದಲ್ಲು ಶ್ರೀನಾರಸಿಂಹ ಧಾ
12. ರತಿ ವಡೆಯರ ಧರ್ಮ ಸಿಮಿತ್ತವಾಗಿ ಆಡಂದ್ರಾಕ್ರಿಸ್ತಾಯಿಯಾಗಿ[ಗಿ]ತ್ವತ್ತ
13. ವನ್ನು ಮಾಡಿನಿ ಬ್ರಾಹ್ಮಣ ಭೋಜನವನು ಯಕ್ಕಿಸುಳುದಕ್ಕೆ ಕ್ರಯದಾನ ಧ
14. ಮ್ಮದ ಗ್ರಹ ಗದ್ದೆ ಬೆದ್ದಲು ಚತುಸ್ಸೀಮೆಯ ವಿವರ ಗ್ರಹ ನಂಮ ಬ್ರಹ್ಮಪು
15. ರದ ವಳಗೆ ಬಡಗಣವೀದಿಯವೊಳಗೆ ಕೃಷ್ಣ ಭಟ್ಟನಿಂ ಪಡುವಲು ಸೂರ್ಯ
16. ವೀದಿಯಂ ಬಡಗಲು ಅಕಿರಾತ್ರೆಯಾಚಿದೀಕ್ಷಿತರಿಂ ಮೂಡಲು ಶೂದ್ರಗೇ
17. ರಿಯಂ ತೆಂಕಲು ಯೀ ಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳ ಮೂಡಪಮವಲು ಹೆಂನೇರಡು
18. ಕಯ ಸಿವೇಶನಕ್ಕೆ ತತ್ಕಾರೋಚಿತ ಕ್ರಯ ದ್ರವ್ಯ ವರಹಗ ಂ ಹತ್ತು ಹೊಂನು ಗ
19. ದೆ ಪಡುವಣ ಪ್ರಥಮದಲು ಮೂಡಣ ಪ್ರಥಮದ ಸೋವಣ ಶ್ರೀಧರದೇವರಗ್ಗೊಳ ತೋ
20. ಟದಿಂ ಪಡುವಲು ಪಡುವ ಗೋಡಿಯ ಅರಣಿಯಂ ಬಡಗಲು ಹರಿಭಟ್ಟರ ಗದ್ದೆಯಂ
21. ಮೂಡಲು ವಿಜಯಾಪುರದ ಗಂಗಣಗಳ ಗದ್ದೆಯಂ ತೆಂಕಲು ಯೀ ಚತುಸ್ಸೀಮೆ
22. ಯೊಳಗುಳ್ಳ ಗದ್ದೆಯ ವ್ರಾತ್ತಿ | ಗ್ರಾಮ ಬಂಡಗ ವೊಂದಕಂ ಕ್ರಯ ವರಹ ಗ
23. ದ್ಯಾಣಿಂ ಹತ್ತು ಹೊಂನಿವ ಮರ್ಯಾದೆಯಲ ಗದ್ದೆ ಗ್ರಾಮ ಹೆಂನೇರಡು ಬಂಡಗ
24. ಕ್ಕಂ ಕ್ರಯ ವರಹ ಗದ್ಯಾಣಿ ಗ ೧೨೦ ನೂಕಯಪ್ಪತ್ತು ಹೊಂನು ಬೆದಲು
25. . ಹೊಳಲು ಮೂಡಲು ನೂಕು ಬೆದಲನುಳಿದು ಪಡುವಲು ವಾಮನ ಮುದ್ರೆ
26. ಯ ಕಲ್ಲನೂ ಚತುಸ್ಸೀಮೆ ಯೊಳಗುಳ್ಳ ಬೆದ್ದಲು ಮೂನೂಕಕ್ಕಂ ಕಂಬನೂಕ
27. ಅಯವತ್ತಕ್ಕಂ ಕ್ರಯ ವರಹಗ ಂ ಹತ್ತು ಹೊಂನು ಅಂತು ಗ್ರಹ ಗದ್ದೆ ಬೆ
28. ದ್ದಲ ಕ್ರಯತತ್ಕಾರೋಚಿತ ಮಧ್ಯಸ್ತಪರಿಕಲ್ಪಿತ ಉಧಯವಾದಿ ಸಂಪ್ರತಿಪ
29. ನ್ನವಹ ಕ್ರಯದ್ರವ್ಯವರಹ ೧೪೦ ಅಕ್ಷಾರದಲು ನೂಕನಾಲ್ಕು
30. ತ್ತು ಹೊಂನನೂ ಅದೀಕ್ಷಿತರ ಕಯಿಂದ ಮಹಾಜನಂಗಲು ಗುಡುಪ್ರಜೆಗ
31. ಳು ಹಾಗೆಂನ ಉಳಿಯದಂತೆ ಸಾಕಲ್ಪವಾಗಿ ಸಲಿಸಿಕೊಂಡವು ಯೀ ದ್ರವ್ಯಕ್ಕೆ
32. ಯದೇ ಕ್ರಯ ನೆನಪಾಗಿ ಸುಳುಡು ನೀಲು ಕೊಟ್ಟ ಕ್ರಯದ ಹೊಂನನೂ
33. ನಂಮ ಕಟ್ಟಿಕಾಲುಪೆಗೆ ಯಕ್ಕಿದವಾಗಿ ಯಗದ್ದೆ ಬೆದ್ದಲು ಗ್ರಹವನೂ
34. ನು ಬಿಟ್ಟು ಏನುಳ್ಳದನೂ ನಾಲು ಊರಾಗಿಹಡದು ನಷ್ಟಿಕೊಂ
35. ನು ತೆತ್ತು ಶ್ರೀನಾರಸಿಂಹಧಾರತಿ ವೊಡೆಯರ ಸಿಪ್ಪರು ಚಿಕ್ಕದೀಕ್ಷಿತರಿಗೆ
36. ಅವೂಹಾಜನಂಗಲು ಗುಡು ಪ್ರಜೆಗಳು ಸರ್ವಾನುಮತ್ಯವಾ
37. ಗಿ ಯೀ ಗ್ರಹ ಗದ್ದೆ ಬೆದ್ದಲು ಚತುಸ್ಸೀಮೆಗೂ ವಾಮನ ಮುದ್ರೆ
38. ಯ ಕಲ್ಲನೂ ನುಟ್ಟು ಕೊಟ್ಟವಾಗಿ ಶ್ರೀನಾರಸಿಂಹಧಾರತಿವೊಡೆ
39. ಯರ ಧರ್ಮತ್ವತ್ರಲು ಆಡಂದ್ರಾಕ್ರಿಸ್ತಾಯಿಯಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆ
40. ಸಿ ಬಹಲು ಯೀ ಗ್ರಹ ಗದ್ದೆ ಬೆದ್ದಲಗೆ ನಾಲು ಯೀ ಕ್ರಯವನು ಕೊಂಡು ಕೊ
41. ಟ್ತವಾಗಿ ಯೀ ಅರ್ಥಕ್ಕೆ ನಂಮ ಊರ ಲಕ್ಷಮಿನಾಥದೇವರಮುಂದೆ ಗ್ರಮ ಮಧ್ಯ
42. ದಲು ಪತ್ರಶಾನನದ ಪ್ರತಿಯಲು ಶಿರಾಶಾನವನೂ ಬರಿಸಿ ನುಟ್ಟುಕೊಟ್ಟ

43. ಉ ಯ್ಲ ಮರಿಯಾದೆಗೆ ತಪ್ಪದೆ ನಡೆಸುವ ಹಾಗೆ ಸಾಲಗಾವೆಯ ಮಹಾಜ
44. ನಂಗಳನೂ ಮಿರ್ಲೆಯ ಮಹಾಜನಂಗಳನೂ ಮುಟ್ಟುಳ್ಳತ್ತರದೇವರ ಬೆಟ್ಟದ ಗಣಾ
45. ಚಾರಿಚಾಮಯದೇವನೂ ಸಮೆಯಕುಮಾರ ಕೊಟಗಿಳ ಮಾಯನಾಯ್ಕ
46. ನನೂ ಈ ಯೆರಡು ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳನೂ ಯೆರಡು ಸಮೆಯದ
47. ವರನೂ ಹೊಣೆಯ ಕೊಟ್ಟಿವಾಗಿ ಯ್ಲ ಧರ್ಮಪು ತಪ್ಪದಹಾಗೆ ಯ್ಲ ಹೊಣೆಕಾ
48. ಈರ ವತದಲೂ ವತ್ತಶಾನರ ಪ್ರತಿಯಲೂ ಶಿರಾಶಾನವನೂ ಬರೆಸಿ ಮಿರ್ಲೆ
49. ಯ ಶ್ರಿನಾರಸಿಂಹದೇವರ ಮುಂದೆ ನಟ್ಟುಕೊಟ್ಟಿಲು ಯ್ಲ ಗೃಹ ಗದ್ದೆ ಬೆದ್ದ
50. ಲ ಚತುಸ್ತೀಮೆಯಲು ಉಳ ಅಕ್ಷೀಣ ಅಗಾಮಿನಿಧಿಸ್ತೇಷ ಜಲಪಾಶಾ
51. ಐ ಸಿದ್ಧಸಾಧ್ಯ ಅಷ್ಟದೋಳಿತ್ತೇಜಸ್ವಾಮ್ಯಲುಸಲುಸದುಯೆಂದು ಶ್ರೀನಾರ
52. ಸಿಂಹ್ಯ ಧಾರತಿ ವೊಡೆಯರ ಧರ್ಮದ ತ್ವತ್ತಲು ಅಚಂದ್ರಾಕ್ಷ್ಯಸ್ಥಾಯಿ
53. ಯಾಗಿ ನಡೆಸುವ ಹಾಗೆ ಆ ದೀಕ್ಷಿತರಿಗೆ ಆ ಮಹಾಜನಂಗಳು ಗಲುದು ಪ್ರ
54. ಜೆಗಳೂ ಸರ್ವಾನು ಮತ್ಯವಾಗಿ ತಮ ಸ್ವರುಚಿಯಿಂದ ಹಿರಂಞ್ಯೋದಕ ದಾನ ಧಾ
55. ರಾಪೂರ್ವಕವಾಗಿ ವೊಡಂಬಟ್ಟುಕೊಟ್ಟ ಕ್ರಯದಾನವತ್ತ ಯ್ಲ ದಂಮ್ಮ
56. ಕೆ ಆರು ತಪದಮರು ಶ್ರೀ ಕಾಸೀಕ್ಷೇತ್ರದಲು ಮಣಿಕರ್ಣಿಕೆಯ ತೀರದಲು
57. ಸೂರ್ಯ್ಯಗ್ರಹಣ ಆದ್ದೊಳಿದದು ಕಾಲದಲು ಕವಿರೆಯ ವಧಿಸಿದ ಪಾಪದ
58. ಲು ಹೋಕರು ಬ್ರಹ್ಮಹತ್ಯವ ಮಾಡಿದ ಪಾಪದಲು ಹೋಪರೂ ಸ್ತದ

Translation.

In the year.....the month Mārgaśira.....on Sunday.

To Chikka-Dikshitar of Bhāratipura, disciple of the paramahansa-parivrāja-kāchārya Nārasimha Bhāratī Vāḍeyar of Singēri :—The mahājanas of Hampāpura which is the same as the eternal agrahāra Udbhava-Sarvajnapura *alias* Vidyānidhi Dakṣhiṇa Vārāṇasi and the *gauḍu prajes* of Haḷḷi Hiriyūr gave the following charter of sale :—

As the first channel of our village was breached in 8 or 10 places above the gārden? and as we were unable to afford funds to effect necessary repairs we have sold you for the purpose a house, rice lands and dry lands situated within the four boundaries specified in order that you might use them for a choultry to be set up in our village, on the banks the Kāvērī to feed Brahmans for the merit of Nārasimhabhāratī Vāḍeyar [of Singēri].

The house sold measures twelve spans (kai) east to west, is situated in our Brahmapura (Brahman settlement) in the north street, within the four boundaries, *viz.*, to the west of Krishṇabhaṭṭa's (house), to the north of *sūryavīdi* (lit. sun-street, the main street in a village running east-west) to the east of Atirātre-yāji Dikshitar's (house) and to the south of the Śūdra quarters and for this house the sale price fixed according to the market conditions at the time (*tat-kālōchita-kraya-dravya*) is 10 hons.

The wet land given is situated in the western quarter (*paḍuvāṇa-prathamadaḷu*), to the west of Sōvanna Śrīdharadēva's garden in the eastern quarters (*mūḍāṇa-prathama*), to the north of the araṇi (?) of western weir, to the east of Haribhaṭṭa's

wet field and south of Vijeyāpura Ganganna's wet lands. The price (*prāpti*) of the wet land situated within the above four boundaries amounts to 120 varahas for wet lands of the sowing capacity of 12 khaṇḍugas at the rate of 10 varahas for wet land of the sowing capacity of 1 khaṇḍuga measured locally. The dry lands given consist of 150 *kambas* (poles) or 300 (measures of) *beddalu* (dry land) situated within the four boundaries marked with a stone having Vāmana's effigy and situated in Hoḷalu (?) leaving out 100 *beddalu* (measures of dry land) in the east and are sold for 10 hons. All together for the house, wet lands and dry lands, we the *mahājanas* and *gaṇḍu prajes* have received from the said Dikshitar, 140 hons as the price fixed in accordance with the market conditions at the time (*taḥ-kālō-chita*) by arbitrators (*madhyastas*) and accepted by both parties (the seller and the purchaser). This amount is in full settlement of the sale transaction.

As the sale price given by you has been invested by us over embankments and channels, we the said *mahājanas* and *gaṇḍu prajes*, have given away the said wet lands, dry lands and house and retained the rest of the lands, etc., of the village after paying compensation (*nashṭi*). We have unanimously got stones bearing the effigy of Vāmana set up in the four boundaries of the said house, lands dry and wet, and made them over to Chikka Dikshitar, disciple of Nārasimha-Bhārati-Voḍeyar. We also agree to carry on the dharma-satra of Nārasimha-Bhārati for ever free of encumbrances. As we have received the price of the said house, wet and dry lands, we have caused a stone charter to be engraved and set up in the middle of the village in front of Lakshminātha dēvaru of our village containing an inscription, which is a copy of the document of sale. In order that this might be observed without failure, we have given as sureties the *mahājanas* of Śalugāve and of Mirle and Chāmayadēva, *gaṇḍachāri* (chief of Śaiva priests) of Marbbalēśvara-dēvara-beṭṭa and the *samaya-kumāra* (lit. son of religion usually applied to the community of sātānis) Koregaḷa Māyanāyaka, the *mahājanas* of the two agrahāras and the followers of both the religions? (*yeraḍu-samayadavar*). To provide for the continuance of the dharma, we got written a stone śāsana containing a copy of the sale-deed and setting it up before the god Nārasimhadēvar of Mirle, placed it under the control of the above sureties. All the imperishables, future values, treasure on the surface or buried underground, water springs, minerals, present rights, possibilities—all the eight rights of enjoyment and possession will belong to the said Dikshitar and the *dharmaśāstra* (free boarding house for Brahmins) of Nārasimhabhārati Voḍeyar will be continued to last as long as the moon and stars endure. To this effect the said *mahājanas* and *gaṇḍu prajes* have unanimously and willingly granted this sale-charter to the said Dikshitar with pouring of water on gold. He who violates this grant will incur the sin of killing tawny cows in Kāsi-kshētra, on the banks of Maṇikarpike during solar eclipse and Ardhōdaya. He will also incur the sin of killing Brahmins.

Note.

The slab on which this record is engraved is fitted into the ceiling of a temple and thus not only is its decipherment tiresome but also the first two lines are practically lost in the mortar pointing. Thus the date given in lines 1 and 2 is mostly illegible, the only details of dating that are clear being the month Mārgasīra and the week day Sunday.

The epigraph records the grant of a house and some lands dry and wet for value received by the mahājanas of the village Hampāpura, and the gauḍu prajes of the village Halli Hiriyūr to Chikka-dīkshita of Bhāratipura, disciple of Nārasimha-bhārati Vodeyar, guru of the Śringēri Matt. The house and lands granted were intended to provide accommodation for and to meet the expenses of maintaining a free feeding-house for Brahmans in the village (Hampāpur) on the banks of the Kāvēri set up for the merit of Nārasimha-bhārati. A sum of 10 hons was assigned for the house and 120 hons for the wet lands of the sowing capacity of 12 khaṇḍugas and 10 hons for the dry lands measuring 120 kambas (poles). All together 140 varahas were paid as the purchase money for the estate bought by Chikka-dīkshita and this amount was utilised by the said mahājanas and gauḍu prajes for repairing the dams and channels of the river Kāvēri belonging to their village which they could not undertake previously for want of funds. The boundaries of the house and lands are next given.

It is further stated that a *śilā-sāsana* or stone charter was set up giving the details of the grant in the centre of the village of the donors (Hampāpura) in front of the Lakshminātha temple. Another copy of this charter is stated to have been set up in front of the Nārasimha temple at Mirle for the sureties of this grant who are stated to be the mahājanas of Sālugaṇḍe and of Mirle, and Chāmadēva, the *gaṇādhāri* (preceptor of the gaṇa, or the chief priest of Vīraśaiva community) on the Marbbalēśvara-dēvara-beṭṭa (same as the Chāmuṇḍi hill, near Mysore where a temple of Mahābalēśvara is found in proximity to the Chāmuṇḍi temple) and the *sameya-kumāra* Koṛegaḷa Māyanāyaka and the mahājanas of the two agrahāras and the people of the two *sameyas*. It is difficult to explain the exact significance of the word *sameya* and *sameya-kumāra* used here. *Sameya* usually means sect, or religion or community. The two *sameyas* here may probably be the Vīraśaiva sect and the Brahman sect. *Sameya-rāya* is the name given to a caste known as the Sātānis, a branch of the Vaishnavas. Māyanāyaka may have been the head of the Sātānis of the place at the time. The usual rights and powers of possession of the property granted were also conferred on Chikka-dīkshita.

An imprecation is given that the violaters of the grant will incur the sin of killing cows and Brahmans in Kāśi, on the bank of Maṇikārnika at the time of solar eclipse and Ardhōdaya-kāla. For Ardhōdaya see M. A. R. 1931, p. 154. Of the villages named in the grant, Hampāpur is the name of a railway station in Yedatore Taluk,

a few miles from Mirle. It is called Udbhava-sarvajnapura and Vidyānidhi Dakṣiṇa-Vāraṇāsi. Haḷḷi Hiriyūr seems to have been a hamlet of Hampāpura or a village close to Hampāpura. It is not now found. Sālugāve is the same as Sālagrāma, a village about 4 miles from Mirle. Bhāratipura to which the donee Chikkadīkshita belonged is probably the village of that name near Tirthahaḷḷi in Tirthahaḷḷi Taluk, Shimoga District.

No date is given. The characters seem to belong to the 15th century and Narasimhabhārati named herein may be the Narasimhabhārati, guru of the Śringēri Matt (c. 1464-1479).

SHIMOGA DISTRICT.

SHIMOGA TALUK.

33

In the town of Shimoga, in the hobli of Shimoga, on a 1st viragal lying by the roadside, opposite the Railway Station.

Size 4' x 3'

Kannada language and characters.

ಶಿವಮೊಗ್ಗ ತಾ ಶಿವಮೊಗ್ಗ ಚೌನ್ ತಿರುಪಲ್ಲಯ್ಯನವರ ಸರ್ಕರ್ ಉತ್ತರ ದಿಕ್ಕಿನ ರಸ್ತೆ ಬಳಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.

I. ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಕನ್ನರದೇವ ಪ್ರಥಿ ರಾಜ್ಯಗೈಯ್ಯತ್ತಿರೆ ಪೆಮ್ಮರ್
2. ಬೂತುಗಂ ಗಂಗೇವಾಡಿಯನರಸುಗೈಯ್ಯ ಬೂತಯ್ಯನ

II. ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

3. ಮಾದಯ್ಯ ನಿಂಗೇಯರ ಮಾದಯ್ಯ ಗಾವುಣ್ಣುಗೈಯ್ಯ ಮ
4. ಣ್ಣಿರೇಸಾಯರ ನಾಡ ತುಕುಗೊಳರ್ ತೆರಳ್ ಸತ್ತಂ ಮುಳ್ಳುಗೇಜ . . .

Note.

This is a small viragal inscription. The slab containing the inscription was standing on a side of the road to the railway station near the Tirupallayya's Circle but has now fallen and is lying by the road side. The area in which the viragals lie belonged to the village Navile situated nearby but is now included in the Shimoga town.

The record is not dated and belongs to the reign of Kannaradēva. The characters seem to belong to 10th century A.D. and very probably this Kannaradēva is the same as the Rāshtrakūṭa king, Kannara III, called also Kṛishṇa (939-968 A.D.)

The record states that while Kannaradēva was ruling the earth, and Permāḍi Būtuga was ruling Gangevāḍi and while Būtayyana Mādayya and Singeyara

Mádaiya were looking after the office of gāvundū, somebody whose name is lost and who was a native of Mullugere went to the rescue of cattle in Maṇḍale-sâyira-nâḍ which had been captured and died fighting.

Permāḍi Bûtuga, ruler of Gangevāḍi, is evidently the same as the Ganga King Bûtuga *circa* 938-953 A.D. who was a contemporary of and related to Kannara III. The province of Maṇḍale Sâyira or Maṇḍalinâḍ is often referred to in inscriptions (E.C. VII Shimoga 10, 24, etc.). Maṇḍali called Maṇḍalitirtha is a village in the Shimoga Taluk, near the Shimoga town. The rule of the Gangas in these parts is also attested to by other inscriptions (E. C. VII Shimoga 24 of c 970, 96 of c 915, etc.)

Mullugere or Mullukere is a village in the Holehonnur hobli of Shimoga Taluk.

34

On a 2nd viragal at the same place in the Shimoga Town.

Size 4' × 3'

Kannaḍa language and characters.

ಶಿವಮೊಗ್ಗ ಚಾನಾ ತಿರುಪಲ್ಲಯ್ಯನವರ ಸರ್ಕಲ್ಗೆ ಉತ್ತರ ರಸ್ತೆಗೆ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

೧ ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸೃಷ್ಟಿಕ್ರೇ ಕಣ್ಣರ ದೇವ ಪ್ರಭುವಿರಾಜ್ಯಂಗೆವುತ್ತಿರೆ ಪೆಮ್ಮಾರದಿ ಬೂತುಗಂಗಂಗಿ
2. ವಾದಿಯ . . . ಕ್ತಿರೆ ಬೂತರಸದಾಕರಿಯ

೨ ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

3. . . . ಗಾವುಣ್ಣುಗೆಯುತ್ತಿರೆ
4. ಮುಳ್ಳುಗೇತೆ ತುಜುಗೇರರ್ ನಕ್ಷತ್ರ.

Note.

The characters of this inscription are much worn out and not clearly legible. It seems to be similar to the previous number (33) and names Kannaradêva as ruling the earth and Bûtuga as ruler of Gangevāḍi. Some warrior seems to have fought during the raid of Bûtarasa (same as Bûtuga) in protecting the cows of the village Mullugere. No date is given. The characters are similar to those of the previous number and this record may also belong to the middle of the 10th century.

35

CHANNAGIRI TALUK.

At the village Hireuḍa in the hobli of Channagiri, on a slab in a field to the north of the village.

Size 3' × 1'—6".

Kannaḍa language and characters.

ಚನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಹಿರೇಉಡಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಉದ್ರಾಣಿ ಹಾಲಪ್ಪನ
ಸರ್ವೆ ನಂ. ೧೫ರಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1½'.

1. ಶ್ರೀ ಮತು ಜಗದೇಕಮಲ್ಲ ದೇವರ ರಾಜ್ಯಂ
2.
3.
4.
5.
6. ವ್ಯ
7. ರಾವನ್ನ
8. ನ ತನಮಸ್ತಸವ
9. ಪುತ್ರವ
10. ಬಟರವಪ್ಪಿ
11. ತ ಗೆ
12. ಕಳನಿ
13. ಪು
14. ಯರದ ೧
15. ಗಲು. ನ ಸಿವಲಯ
16.

Note.

This inscription is full of lacunæ, the letters being quite worn out and illegible. It seems to record the gift of a wet land for a Śiva temple, apparently of the village Hireuḍa in the reign of the Western Chālukya king Jagadēkamalla. The characters appear to belong to 11th century and Jagadēkamalla of this record it probably identical with Jayasimha Jagadēkamalla I (1018-1042).

36

At the deserted village Mangenahalli in the same hobli of Channagiri, on a stone standing near a water course to the east.

Size 2'—6" × 1'.

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಬೇಟಿರಾಕೆ ಮಂಗೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹಳ್ಳದ ಪಕ್ಕದಲ್ಲಿ.

ಪ್ರಮಾಣ 2'—6" × 1'.

1. ನರಿಗಾಂಡಗಾ
2. ಉಡ ಕೊಟಧೂ
3. ವಿಧಾರ್ಮ.

Note.

This records the gift of the land adjoining by Narigaunda, apparently for services in a Śiva temple at a short distance from the stone. No date is given nor is any king named. The characters seem to belong to the 17th century.

37

At the village Santebennūr in the hobli of Santebennūr, on a viragal standing in the garden of Uppāra Durgappa.

Size 2' × 3'.

Kannada language and characters.

ಸಂತೆಬೆನ್ನೂರು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಉಪ್ಪಾರ ದುರ್ಗಪ್ಪನ ತೋಟದಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

1. ಬೆಂನುರ ಮಲ್ಲಿ ಗೊಂಡನ ಮಗ
2. ಸುಬಪ್ಪ ಮಾಡಿದ ದಾನ
3. ಸಿರನೂರಕನು
4. ಮಪ್ಪನ ಮಗ ಮಾರಪ್ಪ.

Note.

This inscription is carved on a viragal which contains the figure of a warrior on horseback holding a long spear in his right hand. Behind him a servant holds up an umbrella. His horse is trampling over the dead body of a warrior and a warrior is standing in front.

The record gives the name (probably of the warrior of high rank depicted in the viragal) Mārappa, son of Hanumappa of Siranūr. A person named Subappa, son of Malligonda of Bennūr, is said to have made a gift apparently of the viragal. Bennūr is the same as Santebennūr.

The characters appear to be of the 14th century.

38

At the village Hirekōgilūr in the hobli of Santebennūr, on a stone standing near the fence of the threshing-floor belonging to Kōṭe Siddappa.

Size 2'—6" × 1'—6".

Kannada language and characters.

ಅದೇ ಸಂತೆಬೆನ್ನೂರು ಹೋಬಳಿ ಹಿರೇಕೋಗಿಲೂರು ಕೋಟೆ ಸಿದ್ಧಪ್ಪನ ಕಣದ ದೇಲವತ್ತಿನಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1½'.

1. ಶ್ರೀ ಗುರು ಬಸವಲಿಂಗ
2. ಸುತಿ ಗಾವಿಮಹಂತರ [ಪಾ]
3. ದವೆಗತಿ ಬುಕ್ಕನ ವಿರಯರಿ
4. ಲಗೆ ಬಂದು ಬಿನ್ನಹಂಮಾ [ಡಿ]

5. ಯ ಮುಟಕೆನು ನ್ನಾಸ್ತಿಯೆನುಂ
6. ದರೆ ಅಯಿದು ದಂದಿಗೆ ಹಳಗ ಉಡತ
7. ಗ ಉಡಗ ಉಡರ ಬರಯ್ಯ ಅಧಿಕವಾದ
8. ಪೂಳಗದ ಧರ್ಮ | ಅಧಿಕವಾದ ಮಹ
9. ನಾಲ್ಕು ಮುಟದ ದೇವರುಯವರು ವೊ [ಹಿ]
10. ದು ಯದಕೆ ವೀರ ಮಾಹೇಶ್ವರುಗಳು
11. ಬರೆಬಾಯೊಳಗೆ ಮೊಟ್ಟಿಸುವೆನು.

Note.

This record seems to belong to the 18th century from the nature of its characters and is full of mistakes.

The meaning of the record is not very clear. It begins with the praise of Guru Basavalinga and the *mahantaru* (head of a Virāṣaiva Matt) of Sutigāvi. A Virāṣaiva matt is believed to have stood near the place where the slab is now standing and Sutigāvi was probably its name and Guru Basavalinga was the officiating head of the Matt at the time of the record, though it is possible to interpret Basavalinga as the name of a god.

The record next states that one Bukkana Viraya went to the place and respectfully asked what *svāste* (landed estate) the Matt owned. The answer given is not very clear. It seems to mean 5 villages given for *daṇḍige* (maintenance of a litter) and that Gaṇḍara Biraya (probably the same as Bukkana Viraya) and the 4 heads of matts (*adhikavāda maha-nāḷku-maṭada-dēvaru*) in the neighbourhood guaranteed the same.

It was also stipulated that the lay priests (*Vira Māhēs'varugaḷu*) should not interfere with the Matt and an imprecation was laid against such interference.

39

At the village Hirekōgilūr in the hobli of Santebennūr, on the 3rd viragal to the south of the Íśvara temple.

Size 3'—6" × 2'—6".

Kannada language and characters.

ಅದೇ ಕಿರೀಕೋಗಿಲೂರು ಗ್ರಾಮದ ಕುಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಕಡೆ
ಇರುವ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವರಾಯ ನಾರಾಯಣಂ ಧುಜುಳ ಪತ್ರಿಧ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರರಾ
2. ಮದೇವ ವಿಜಯರಾಜ್ಯೋದಯ ೧೪ನೆಯ ಚಿತ್ರ ಬಾನು ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೧೫ ಆ ಶ್ರೀಮನ್ನಾಥಾಮಂ
3. ಚಳ್ಳೇಸ್ವರ ಸಕಲ ಸೈನ್ಯಾಧಿಪತಿ ಕಂನರ ದೇವರು ಮುಂಮಡಿಸಿಂಗಯ ನಾಯಕನ ಮೇಲೆ ದೊರವರಿಗೆ
4. ನಡದು ಕಾದಿದ್ಲ ಶ್ರೀಮನ್ನಾಥಾಪ್ರಧಾನಂ ರಾಯದಂಡ ನಾಥ ಪೇನಣಹನ್ನ ಶರಣಾಗ

5. ತವಪ್ರ ಪಂಜರಂ ಕೂಟರ್ದರ ಮಗ ವಣದೇವ್ವರು ಕಾದಿಹಲವಾಳು ಕುದುರೆಯಂ ಕೊಂ
6. ದು ಸುರರೋಕಪ್ರಾಪ್ತನಾದವನೆಂದೆಡೆ || ಸೆಣಸುವವಯಿರಿಗಳಂ ತಾನೆನಿಸದೆ ಕೊಂದಾತ
7. ನೀತನುನೆ ವುಕ್ತಂಗೆನೆ ಎನಿಸಿ ಕಾದಿದಂ ಸನ್ನು ದದಿಂದಂ ಕೂಟರಾಜನುಗಂ ವಣಗಂ || ಯಾ
8. ದವರಾಯರ ರಾಮಂಗಾಳಾದಂ ಕೂಟರಾಜನ ಪ್ರಿಯಪುತ್ರಂ ಪೇಸನಹನುಮಂ ಶ್ರೀ
9. ವಾ ದೇವರಸಂ ಕಾದಿ ಪೈರಿ ಬಲವಂ ಕೊಂದನೊ || ಮುಮ್ಮದಿ ಸಿಂಗನದಳಮಂ ಪೊಮ್ಮದಿ
10. ಯೆಮ್ಮದಿ ಕಾದಿದ ಪ್ರತಿಮಂ ತಾಂ ಸಂಗರಧೀರಂ ಕೂಟನಪೆಮ್ಮಗ ವಾ ದೇವನೆಂದು ಪೊ
11. ಗಳ್ಳುದು ರೋಕಂ || ಯಾದವರ ಮನೆಯ ನಾಯಕ ರಾಹಾಯನೆ ನೆಗಳ್ಳಪೈರಿಮುಂ
12. ಮಡಿಸಂಗಂ ಗೋಹರಿಸಾಹರಿಯಾಗಿರೆ ಕಾದಿದ ಮೂರೋಕವನುಯೆ ಜನರೊಳು ಸಂದಂ || ಮಂಗಳ
ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ || .

Transliteration.

1. svasti śrīmatu Yāḍavarāya-Nārāyaṇam Bhujabala-prauḍha-pratāpa-
chakravartti śrī vīra-Rā-
2. madēva-vijayarājyōdaye 14 neya Chitrabhānu-sampvatsarada Chaitra su 15
Ā śrīman mahāman-
3. ḍaḷēsvara sakala-sainyādhipati Kannaradēvanu Mummaḍi Singeya Nāya-
kanamēle Doravaḍige
4. naḍadu kādidalli śrīman mahāpradbhānam rāyadamḍanātha pēsana-
Hanma śaraṇāga—
5. ta-vajrapanjaram Kūcharsara maga Vaṇadēvarsaru kādi balavālu kudure-
yam kom—
6. du suralōka-prāptanādan adēmtēmdaḍe || seṇasuva vayirigalaṇ tām enisade
komḍata—
7. nītan Amjaneputrangēne enisi kādidam sanmudadindam Kūcharājan-aṇu-
gam Vaṇagam || Yā—
8. ḍavarāyara Rāmangālāḍam Kūcharājana priya-putram pēsani-Hanumam
śrī
9. Vaṇadēvarasam kādi vairi-balavam komḍanū || Mummaḍi Singana ḍalamam
vammaḍi—
10. yam māḍi kādidapratimam tām saṅgaradhīram Kūchana perm maga
Vaṇadēvanemdu po-
11. galvudu lōkam || Yāḍavara maneya nāyakar āhā yene negaḍa vairi Mum-
12. maḍi Singam gōhari-sāhariyagire kādida Mūlōkavarīye Jinarōlu sampam ||
maṅgaḷa mahā śrī śrī śrī

Translation.

Be it well. During the 14th year of the victorious rule of Yāḍava-Nārāyaṇa, bhujabala prauḍha-pratāpa-chakravarti śrī Vīra Rāmadēva:—in the year Chitra-
bhānu, on Sunday 15th lunar day of the bright half of Chaitra:—

While the mahāmaṇḍaḷēsvara, the general of all forces (sakala-sainyādhipati) Kannaradēva marched against Mummaḍi Singeya Nāyaka to Doravaḍi and fought:—

the mahāpradhâna, a Hanuma in crushing the royal generals (rāyadandanâtha), an adamant cage to refugees, Vanadēvarasa, son of Kūcharasa fought and killing several soldiers and horses went to the region of gods as described below:—

Regardless of the enemies fighting with him, Vanaga, son of Kūcharāja, killed them and fought with zeal as if he was the son of Anjane (Hanūmān). This Hanuma in battle, Vanadēvarasa, beloved son of Kūcharasa, became the servant of Rāma, the king of the Yādavas, fought and killed enemy troops. The world praises Vanadēva, great son of Kūcha, as the unrivalled hero in battle who fought and broke down the army of Mummaḍi Singa (ommaḍiyam māḍi) as if it was one person. The house lords (maneya-nāyakar) of the Yādavas saying āhā : (praising and wondering), the powerful enemy Mummaḍi Singa feeling quite exhausted (gōhari-sāhariyāgire, or ōharisāhariyāgire),¹ the three worlds beholding, Vanadēva joined the Jinas.—Good Fortune :—prosperity :—

Note.

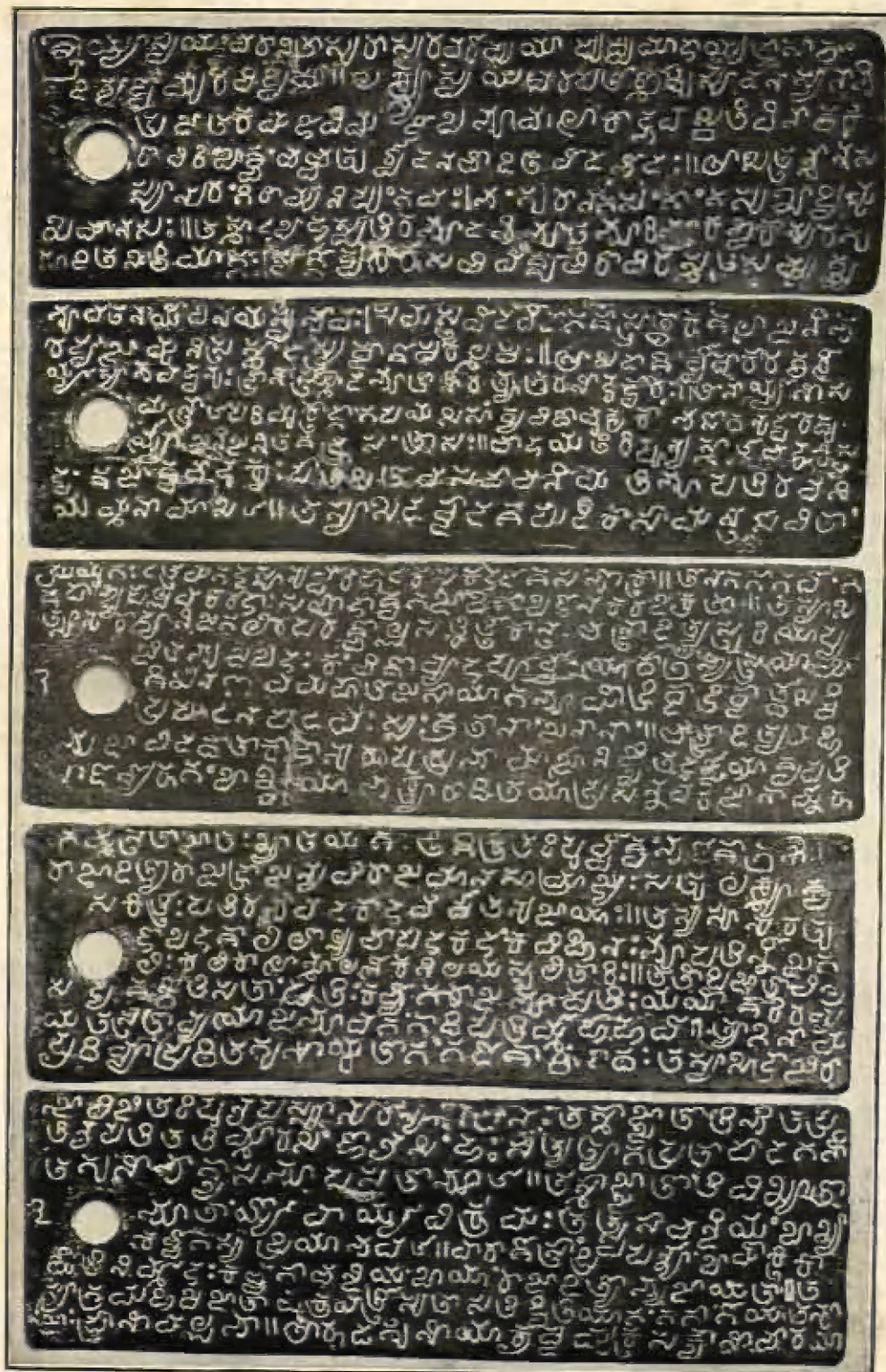
This describes the exploits of a general named Vanadēvarasa, son of Kūcharasa, general and minister of the Yādava king Vira Rāmadēva (1271-1309) during the expedition of māhamanḍalēśvara Kannaradēva on Doravaḍi against Mummaḍi Singeya Nāyaka. No Śaka year is given in the record, the date being given as the 14th year of the reign of Rāmadēva and Chitrabhānu sam. Chaitra śu 15 Bhā. The only year Chitrabhānu during the reign of Rāmadēva is Ś 1204 or A. D. 1282 and taking this year the date would coincide with 25th March 1282, a Wednesday and not Sunday as stated in the record. We have another record in the same taluk of his 14th year Chitrabhānu (E. C. VII Channagiri Taluk, 23) dated Chitrabhānu Bhā ba 10 Ādi corresponding to Sunday 27th September 1282, taking the Tamil month corresponding to Bhādrapada. For the present record also if we take the next year Svabhānu, the week day agrees with the tithi, Chaitra śu 15 corresponding to Sunday 14th March 1283 A.D. This year 1282 or 1283 A.D. would be the 12th year of the reign of Rāmachandra taking 1271-72 as the first year of his reign. (See p. 529, Fleet's *Dynasties of the Kanarese Districts, Bombay Gazetteer*, Vol. I, Part II). But there are instances not in agreement with this (see Channagiri Taluk, 23 and p. 529 *ibid*).

The general Kannaradēva referred to herein is probably identical with Kṛishṇadēva, who is spoken of as governing the whole of the Konkan in A. D. 1289 in the reign of Rāmachandradēva (*ibid* p. 530)

Mummaḍi Singeya Nāyaka is spoken of as a general against whom mahā-pradhâna Chaudarasa is said to have fought in the reign of Rāmachandra of Sēvūṇa

¹ The meaning of this phrase Gohari Sāhariyāgire or Ōharisāhariyāgire is not known. Probably it means extreme fatigue or exhaustion.

COPPER-PLATE GRANT OF THE CHALUKYA KING RAJADITYA.



(No. 40—p. 117.)

dynasty in another viragal (E. C. VII Channagiri 24) near the present record. An inscription at Lōkadolal of the year Vishu speaks of Sangaiya-nāyaka fighting with Mummaḍi Singeya Nāyaka (E. C. XI Holalkere 37). Another record refers to Khandeyarāya, son of Mummaḍi Singeya Nāyaka, restoring the grant of Harihar made previously by Kṛṣṇa Kandāra. It is dated in the year Śārvari, 32nd year of Rāmachandra of the Sēvūnas (E. C. XI Davangere 26 attributed to 1300 A.D. by Rice). Whether Mummaḍi Singeya Nāyaka was a Sēvūna general or an enemy of the Sēvūnas cannot be clearly determined by these records.

Doravaḍi is a village said to be situated in Kurugōḍ-nāḍ (E. C. VII Channagiri 24, also E.C. VIII Nagar 19 refers to Dorevadi). Dhorevadi is spoken of as one of the forts conquered by Ballāla II (E. C. V Channarayapatna 179). Kurugōḍ is mentioned as captured by Ballāla II (E. C. XI Davangere 25). Kurugōḍ may probably be connected with Doḍ Kurugōḍ in Doḍballāpur Taluk, Bangalore District.

40

Copper plate grant of the Chālukya Chief Rājāditya in the possession of Śāgile Siddappa, son of Chennabasavappa, in the same village Hirekōgilūr.

[Pls. XXVI and XXVII]

Plates 5 : Boar seal.

Size $7\frac{3}{4}'' \times 2\frac{1}{2}''$.

Old Kannada characters and language.

ಚೆನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಸಂತಡೆನ್ನೂರು ಹೋಬಳಿ ಹಿರೇಕೋಗಿಲೂರು ಗ್ರಾಮದಲ್ಲರುವ ಚನ್ನಬಸವಪ್ಪನವರ
ಮಕ್ಕಳು ಶಿವಗಿರಿ ಸಿದ್ಧಪ್ಪನವರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.
5 ಹಂಗೆಗಳು : ಉಂಗುರ, ವರಾಹ ಮುದ್ರೆ ಸಹ ; ಹಂಗೆಗಳ ಪ್ರಮಾಣ $7\frac{3}{4}'' \times 2\frac{1}{2}''$: ವರಾಹದ
ಪ್ರಮಾಣ ತರೆಯಿಂದ ಬಾಲದವರೆಗೆ $1\frac{3}{4}''$, ವರಾಹದ ಎತ್ತರ $1\frac{1}{8}''$.

Ib—

1. ಶ್ರೀ ಯ್ಯಾಸ್ತಯಂವರಾನೀತಾ ಸುರಾಸುರ ವರೇಷು ಯಾ ಪುಷ್ಪಮಾಳಾಯುತಾ ಸಾಶಂ
2. ದಿಶ್ಯಾದ್ಯೋ ಮುರವಿದ್ವಿಪಾ|| ಲಕ್ಷ್ಯಾಸ್ತಯಂವರಪತೇಮ್ಮಧುಸೂದನಸ್ಯ ಸಾಧೀ
3. ಪ್ರಜಾತ ಕಮಳೇ ವಿಮಳೇ ಬಧೂವಾ ರೋಕೋದ್ಭವ ಸ್ಥಿತಿನಾಶಕ
4. ರೋ ವಿರಾಜ್ಯಾಶ್ಚಂಚತ್ಯತುರ್ವದನ ಚೋದಿತವೇದಧೇದಃ|| ಅನೀತನ್ಮಾನಸ
5. ಸ್ಥೂಮರಂಗಿರೋಮುನಿ ಪುಂಗವಃ| ಧಂಗುರಾನಂಗ ಸಂಗಾಂಗ ಸುಪಾಡ್ವಿಮು
6. ಖ ಮಾನಸಃ|| ತನ್ಮಾದ್ ಬೃಹತ್ಪತಿರಭೂಪಧಿಭೂತಭೂರಿಭೂಕಣ್ವಕಾಸುರ ಗು
7. ರೂದಿತ ನೀತಿಮಾರ್ಗಃ| ಸ್ವರ್ಗೇಶ್ವರೈಕಸಚಿವಸ್ತುತಿರೋಚರಸ್ತತ್ ಸಮ್ಯಗ್

IIa—

8. ಧೂವ ತನಯೋವಿನಯ ಸ್ತುಭಾವಃ| ಸಮಸ್ತ ವೇದವೇದಾಂಗ ಶಾಸ್ತ್ರಾರ್ಥಕುಶಲೋಚನ ಧ
9. ರದ್ಯಾಚೋಮುನಿಸ್ತಸ್ಮಾದಸ್ತುಪ್ಪಾಶೇಷ ಕಲ್ಮಷಃ|| ಅನೀದಾಶೀರ್ಷಿಪಾಕಾರಶರೈ
10. ಯ್ಯಾಸ್ತಾಭವತ್ಯಮಃ ದ್ಯೋಜಸ್ತಸ್ಮಾದಧೂದ್ಯೋಶರತ್ಯುಗ್ಯ ರಣದುರ್ವರಃ|| ತೇನಾಯ್ಕೇಣ ಸ
11. ಮನ್ಮಾತ್ ಪರಿಮುಕ್ತಾಧ್ಯಾಂಗಪಯನಿ ಸಾಂಧ್ಯವಿಧೌ ಚುಳುಕಾಂಛಸೋ ಧನುರ್ವರ ಧು

12. ಯೋಗೇಜನಿ ಜನಿತ ಶಮ್ಭುನಂತಪ್ರಸಃ|| ಚಾಳಯತಿ ರಿಪುನ್ಯವ್ಯಾತ್ ಚಳುಕಿ ಸ್ತ
13. ದ್ವಂಶಜಾಶ್ಚ ಚಾಳುಕ್ಯಃ ಪಾತಿ ಪಿತೇವ ಸದಾವನಿಮುಕಿಧೂಮಕಿರವನಿ
14. ಯಮ್ ನಾಮಾಸೀತ್|| ತಸ್ಯಾಸೀದಪ್ಪಾದಶ ಪುಟಕಾಸಾಮನ್ತ ಸೇವಿತಾಂ

IIb—

15. ಪ್ತಿಯುಗಃ ಉತ್ತಮಗರ್ಭಸ್ತುನುಷ್ಠರಹಾಚಕಸಕಳದೇಶ ಸಂಭೋಕ್ತಾ|| ತೇನಗಂಗಾಂಗ ವೆಂಗೀ
16. ಶಪಾಣ್ಯ ವಲ್ಲವ ಕೇರಳಾಃ ಸಚೋಳಾಶ್ಚಗಜಾಧೀಶಾ ಬಳೇನ ಕರದೀಕ್ಯತಾಃ|| ತಸ್ಯಾಸೀ
17. ತ್ಯನು ರಾದ್ಯೋ ನಟಗಿರಪರಶ್ಚೋಲ್ಲನಕ್ರೀತ್ರಿಕಾನ್ತಃ ಚನ್ಪಾದಿತ್ಯಸ್ತುರೀಯೋಪ್ಯ
18. ಚಿತಧುಜಬಳಃ ಕಂಚಿಗೋವ್ಯಾಳಪೂರ್ವಃ ಯೋಧಾಗ್ರಣ್ಯಸ್ತ್ರಯೋಮೀ
19. ಶಿವನ ಇವ ಮಹಾತೇಜಸಾ ಯಾಗ ಧೂಮಿ ದ್ರಿಷ್ಟಾದ್ರಿಷ್ಟಾತ್ಪ್ರಸಿದ್ಧಿ
20. ಪ್ರಪುಟನಮುಖಃ ಸ್ವಂಶ್ಯತಾನಾಂ ಜನಾನಾಂ|| ಚನ್ಪಾದಿತ್ಯಮುಖೀ
21. ಧುಜಾ ವಿವಿಧತಾ ಕಾಳಾನುರೂಪ ಪ್ರದಾಮಾಪಾನಿಜ್ಜಿಫತ ದುರ್ಜಯಾಶ್ಚಪತಿ
22. ನಾ ದೇವೈರುಗಂಬಾಚ್ಚಯಾ ಭಕ್ತ್ಯಾರಾಧಿತಯಾ ಪ್ರಸನ್ನವರಜೋ ನಾಮೈರರು

IIIa—

23. ಗಮ್ಭಸ್ತತೋಜಾತಃ ಪ್ಯಾತಯಶಃ ಕ್ರಿಶೀಕ್ರಿತರಿಪುರ್ವಿತ್ಯಂಧರೇಶಾಗ್ರಣೀ||
24. ರಾಜಾದಿತ್ಯೋ ರಾಜದ್ರಾಚನ್ಯ ವಿರಾಜಮಾನ ಸಾಮ್ರಾಜ್ಯಃ ಸತುಲಕ್ಷ್ಯಾಶ್ಚ
25. ಸ ಕೀರ್ತೀಃ ಪತಿರಥವದಕಾಳವರ್ಷತನುಜಾಯಾಃ|| ತಸ್ಯ ಸೂನುರತು
26. ಲೋ ಬಳಶಾಲೀ ಲೋಲ್ಯಚಾಪಳ ಕಳಂಕವಿಹೀನಃ ಧೂಪತ್ನಿಃ
27. ಲಃ ಕಲಕಾರೋನ್ಮೂಲವೈಕ ನಿಲಯಸ್ತುಲತಾರಿಃ|| ತತೋಜಿಜಾತೋವಿಲ
28. ಸದೃಶಸ್ತಿತಿ ಸತಾಂಪತಿಃ ಕಚ್ಚಿಗರಾಜ ಧೂಪತಿಃ ಯಯಾ ಶರೀರವ್ಯ
29. ಯತಸ್ತತೋವ್ಯಯೋ ಬದೂವ ಗಂಗಾಧಿಪತಿಮ್ನಿಹಾಹವೇ|| ತ್ಯಾಗೀನಾಮು
30. ಪೃಥಿವ್ಯಾಂ ಪ್ರಥಿತ ಗುಣಯುತೋಗಂಗದೇಶಾಧಿನಾಥಃ ತಸ್ಯಾಸೀದ್ರಾಚಿ ರಾ

IIIb—

31. ಖೋ ವಿಜಿತ ರಿಪುನ್ಯವಸ್ತುನು ರನ್ಮೂನದಾನಃ|| ತಸ್ಯಾಪ್ತತೋತಿಥೀತಪ್ರ
32. ತಿನ್ಯಪತಿತತಿಮ್ನಿರನಿಂಹೋನ್ಯನಿಂಹಃ ಸತ್ಯತ್ಯಾಗ ಪ್ರತಾವಾದಗಣಿ
33. ತಗುಣಧಾಗ್ಯಾಸಧೂವನ್ತತೋಧೂತಃ|| ತಸ್ಯಾಪ್ತತೋತಿವಿವ್ಯಾತೋ
34. ಧೂತಾಯೋಗ್ಯವಾಯ್ನಿವಿಕ್ರಮಃ ತತ್ಸ್ವನಾಚ್ಛಿದ್ಧಿಯಂಬಾಪ್ಯಾ
35. ಕಚ್ಚಿಗಸ್ಯಪ್ರಿಯಾಧವತ್|| ವಾರಾಶೇಸ್ತಾಂಪ್ರಪನ್ಯಾಫ್ನುಮುಕ್ತಿಕೋ
36. ಘೋಗೀನಿಮ್ನಿಃ ಕಚ್ಚಿಗಾಚ್ಛಿದ್ಧಿಯಂಬಾಯಾಂ ರಾಜಾದಿತ್ಯೋಭ್ಯಜಾಯತಾ|| ತ
37. ನ್ಯಾಗ್ರಮುಕಿವೀಜಾತಾ ಚಕ್ರವರ್ತಿಸುತಾಸತೀ ದ್ವಿತೀಯಾಗಂಗ ಗಾಂಗೇಯತನು
38. ಜಾಃ ಪ್ರಾಣವ್ಯಭಾ|| ಆರೂಢಗುಣಯಾಕ್ಯಪ್ತಮುಕ್ತಸದ್ವಾಣಕಾರಯಾ

IVa—

39. ನೀತ್ಯೇವತಾಪಯಪ್ಪಾಯತ್ಯ ತ್ಯಸ್ತಿಜಯತೇ ಸದಾ|| ಸ್ವಸ್ತಿ ಸಕನ್ಯವಕಳಾ
40. ತೀತ ಸಂವತ್ಸರ ತತೇಪ್ತಪ್ತ ಸುಕ್ತಿಸಪ್ತತ್ಯಧಿಕೇಫು ವಿರೋಧಕ್ರಿತ್ ಸಂವತ್ಸ
41. ರಾನ್ತಗ್ಗೃತ ಪುಷ್ಯಸುದ್ಧ ಪೂರ್ಣಮಾಸ್ಯಾಂಚನ್ತಗ್ರಹಣೇ ಸ್ವಸ್ತಿಕಾಳವರ್ಷದೇ
42. ವ ಶ್ರೀ ಪ್ರಿಷ್ಟಿವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ
43. ಧ್ವಾರಕ ಶ್ರೀಮದೋಪವರ್ಷದೇವವಾದಾನುಧ್ಯಾತ ಪರಮೇಶ್ವರ
44. ಪರಮ ಧ್ವಾರಕ ಪರಮೇಶ್ವರ ಶ್ರೀ ವಲ್ಲಭನರೇಂದ್ರದೇವ ಶ್ರೀಮತ್ ಕ್ರಿಪ್ತರಾ
45. ಐದೇವೋ ವಿಜಯರಾಜೇಪ್ರವರ್ತಮಾನೇ ದಕ್ಷಿಣ ದ್ವಿಜಯ ಯಾತ್ರಾವ್ಯಾತೇ ಚೋಳ
46. ಚೇರಪಾಣ್ಯಾಳಾ ನಿಜ್ಜಿಫತೇ ವಿಜಯಸ್ಯನ್ಯಾವರೇ ಮೇಲ್ವಾಟಾಂಸ್ತಿರಾಸೀಧೂತೇ

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IVb—

47. ಸತ್ಯೇತಸ್ಮಿಂಕಾರೇಪ್ರವರ್ತಮಾನೇ ಕಾನನದಾಯಕೋನಾಮನಾಮತಃ ತತ್ಪಾ
48. ದ ಪದ್ವೀಪಜೀವಿ ಸಮಧಿಗತವಂಚಮಹಾತಬ್ಧಮಹಾಸಾಮನ್ತಂ ದ್ರೋಣ
49. ವಂಶೋದ್ಭವಂ ಗಂಗಾಯಮುನಾಲಂಕಾರ ಭೀರಿರವನರ್ಧಸಿಂಹಾಸನೈಕ
50. ಡಾಳುಕೃಕರ್ಣಮಹಾರಾಜಂ ಧರಣೀರೋಕಾಶ್ರಯನಬಿಮಾನ
51. ಗಲ್ಗ ನಕಿತರಗಣ್ಡಂ ಮಾವನಗ್ನವಾರಣಂ ನನ್ನಿಚಳುಕಿ ಶ್ರೀಮತ್
52. ರಾಜಾದಿತ್ಯಸ್ತೇನ ರಾಜಕೀಯ ಜೀವನಾವಾಪ್ತವ್ಯಪ್ರಭುಜ್ಯಮಾನ ಕದಂಬಳಿ
53. ಗೆ ದೇಶ ಸಹಸ್ರಮಧ್ಯೆ ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಾಯ ಕೈತ್ರೀಯಕಾಪಾಯ ಕುಕ್ಕ
54. ನೂರುನಾಮಗ್ರಾಮವಾಸ್ತವ್ಯಾಯ ನಾಗುಚ್ಛ್ರದ್ಭುಷ್ಣವತ್ಸಾಯ ಚಿಟ್ಟಿಮಧ

Va—

55. ಟ್ವಾಯ ಪೂರ್ವೋಕ್ತ ಲಕ್ಷಣಲಕ್ಷಣ ಕಡ್ಡೆಗಸೂನುನಾ ರಾಜಾದಿತ್ಯೇ
56. ನ ಗ್ರಾಮದ್ವಯಂದತ್ತಂ ತಯೋರೇಕೋಗ್ರಾಮಃ ಕುಕವಾಡಿ ತ್ರಿಶತಾಧ್ಯ
57. ಸ್ತರೇ ಕೊಡಂಗವಳ್ಳ ನಾಮ ಸ್ವಪೂತ್ಯನಾಮಾಂಕಿತಶ್ಚನ್ದಿಯದ್ವೈ ಮಂಗಳಃ ತ
58. ಸ್ಯ ಪೂರ್ವತಃ ಪಾಳಯೂರುನಾಮಗ್ರಾಮಃ ದಕ್ಷಿಣತಃ ಮ
59. ಣಲೂರುನಾಮಗ್ರಾಮಃ ಪಶ್ಚಿಮತಃ ಎಮ್ಮೆಯನೂರುನಾಮ
60. ಗ್ರಾಮಃ ಉತ್ತರತಃ ಬೆಟ್ಟಕಡವೂರು ನಾಮಗ್ರಾಮಃ ನೀಮಡ ಪೂರ್ವ
61. ದಿಗ್‌ಧಾಗ ಮುಪ್ಪಕ್ಕಮಾರ್ಗೈ ಪ್ರಸ್ಥನ್ನಕೋತ್ತರ ತಟಾಕನ್ದಾಳಿ ವಿಷಪಂ ದಕ್ಷಿ
62. ಣ ಮಣಲೂರುನಾಮಗ್ರಾಮ ತಟಾಕ ಪಾಳುಪರಿಚಂಡವೃಕ್ಷತ್ರಯ ನೈಂ

Vb—

63. (೦) ತ್ಯಾಂ ಕಣ್ವಾತಿತಡಾಗ ಪಶ್ಚಿಮದಿಗ್ ಭಾಗ ವಂಶ ತಿಂತ್ರಿಣೀಕ ವಾಯವ್ಯಾಂ
64. ಮಳ್ಳಗಿರಿ ಯುತ್ತರನ್ಯಾಂ ಮಾಂಬ್ರವೃಕ್ಷ ಮೀಶಾನ್ಯಾಂ ತೋಗ್ಯತಟಾಗಂ ಜಾ
65. ಳಯೂರುನಾಮಗ್ರಾಮ ಬಪ್ತಮಧ್ಯೆ ದೀರ್ಘತಡಾಗಂ ತತಃ ಪೂರ್ವ
66. ಮಪ್ಪಕ್ಕಂ ಪ್ರಾಪ್ತಃ| ಅಪರೋಗ್ರಾಮಃ ಸೂಬ್ಬರ್ ಸಪ್ತತ್ಯ
67. ಧೈಸ್ತರೆ ನಿಗುಂಬುರು ನಾಮಗ್ರಾಮಃ ಸ್ಯಕೀಯನಾಮಾಂಕಿತ ರಾ
68. ಜಾದಿತ್ಯಮಂಗಳಮಿತಿ ತಸ್ಯಪೂರ್ವತಃ ಕೊಗುಜದೇಶಪ್ರತಿಬದ್ಧಃ| ಅ
69. ರಿಸಿವುರನಾಮಗ್ರಾಮಃ ದಕ್ಷಿಣತಃ ಬಸುರಿಕೋಡುನಾಮಗ್ರಾಮಃ
70. ಪಶ್ಚಿಮತಃ ಮುಕ್ಕೊಡರ್ ನಾಮಗ್ರಾಮಃ ಉತ್ತರತಃ ಗೊಟ್ಟಿಗಡಿನಾಮಗ್ರಾಮಃ.

I. b 1 ಶ್ರೀ ಝಾಂ ಸ್ವಯಂವರಾನೀತಾ ಸುರಾಸುರವರೇಭುಯಾ ಪುಂಪಮೋಡಾಯುತಾ
ಸಾಶಂ

2 ದಿಕ್ಷಯಾಹೋಮುರವಿಕ್ಷಿಪಾ || ಲಕ್ಷ್ಮಯಾಸ್ವಯಂವರಪತೆರ್ಮುಖಸುಧನ
ಸ್ಯ ನಾಭಿ

3 ಪ್ರಜಾತಕಮಲೇ ವಿಮಲೇವಭುವ | ಲೋಕೋದ್ಭವಸ್ಥಿತವಿನಾಶಕ

4 ರೋ ವಿರಚ್ಚಿಂಚತುರ್ವದನ ಚೋದಿತವೇದಭೇದಃ || ಆಸೀತ್ತನ್ಮಾನಸ

5 ಸ್ಸುನುರಂಗಿರೋ ಮುನಿಪುಂಗವಃ | ಭಂಗುರಾನಂಗಸಂಗಾಂಗಸುಖಾದ್ರಿಸು

6 ಳಮಾನಸಃ || ತಸ್ಮಾದ್ಬೃಹಸ್ಪತಿರಭೂದಭಿಭೂತಭೂರಿಭೂಕಂಠ

ಕಾಸುರಗು

7 ರೂದಿತನೀತಿಮಾರ್ಗಃ | ಸ್ವರ್ಗೋಽವರೈಕಸಚಿವಶ್ಶುಚಿರೋಚಿರಸ್ಮತ್
ಸಮ್ಯಗವ

- II. a 8 भूवतनयो विनयस्वभावः । समस्तवेदवेदांगशास्त्रार्थ
कुशलोजनि भ
9 रद्वाजोमुनिस्तस्मादस्पृष्टाशेषकल्मषः ॥ आसीदाशीर्वि
पाकारशरै
10 र्यस्याभवद्भुः द्रोणस्तस्मादभूद्रोणिरत्युग्ररण
दुर्द्धरः ॥ तेनार्येण स
11 मन्वात् परिमुक्ताद्रांगपयासि सांध्यविधौ चुलकांभसो
धनुर्द्धरधु
12 र्यो जनि जनितशम्भुसंवासः ॥ चालयतिरिपूयस्मात्
चलुकिस्त
13 द्वंशजंश्च चालुक्यः पाति पितेवसदावानिमति भूपतिरवनि
14 यम्म नामासीत् ॥ तस्यासीदष्टादश घटिकासामन्त सेवितां
- II. b 15 धृयुगः उत्तमगळस्सूनु र्वरहाटकसकळदेशसंभोक्ता ॥ तेन गंगागवेंगी
16 शपाण्य पल्लवकेरळाः स चोळाश्च गजाधीशा वलेन करदीकृताः ॥ तस्यासी
17 त्सूनु राद्यो निजगलिरपरश्चोल्लसत् कीर्त्तिकान्तः चन्द्रादित्यस्तुरीयोप्य
18 जितभुजवळः कांचिगो व्याळपूर्वः योधाग्रण्यस्त्रयोमी
19 शिखिन इव महातेजसायागभूमौ द्विष्टाद्विष्टार्थसिद्धि
20 प्रघटनपटवः संश्रुतानां जनानां ॥ चन्द्रादित्यमही
21 भुजा विदधता कालानुरूपप्रभा माजौ निर्जितदुर्जयाश्वपति
22 ना देव्येरुगंवाख्यया भक्त्या राधितया प्रसन्नवरजो नास्तेरु
- III. a 23 गम्मस्ततो जातः ख्यातयशः किरीकितरिपुर्विश्वंभरेशाग्रणी ॥
24 राजादित्यो राजद्राजन्यविराजमानसाम्राज्यः स तु लक्ष्म्याश्च
25 सकीर्त्तः पतिरभवदकालवर्षं तनुजायाः ॥ तस्य सुनुरुतु
26 लोबळशाली लोल्यचापळकळंकविहीनः ॥ भूपतिर्निजग
27 लिः कलिकालो न्मूलनैकनिलयस्खलितारिः ॥ ततोपि जातोविल
28 सद्यशस्थितिसतांपतिः कचेगराजभूपतिः ययौशरीरव्य
29 यतस्ततोव्ययो बभूवगंगाधिपतिर्महाहवे ॥ त्यागीनाम
30 पृथिव्यां प्रथित गुणयुतो गंगदेशाधिनाथः तस्या सीद्राजिरा
- III. b 31 जो विजितरिपुनृपस्सुनुरन्यूनदानः तस्मा ज्ञातोतिभीतप्र
32 तिनृपति ततिर्म्मारासिंहो नृसिंहः सत्यत्याग प्रतापादगणि
33 तगुणभाग्यासभूपस्ततोभूत् ॥ तस्मा ज्ञातोतिविख्यातो
34 भूतार्योवार्थविक्रमः तत्स्वसा चन्दियंवाख्या
35 कचेगस्य प्रियाभवत् ॥ वाराशेस्तांरपन्न्यांश्च मौक्तिको
36 र्गोतिनिर्मलः कचेगाचन्दियंवायां राजादित्योभ्यजायता ॥ त
37 स्याग्रमहिषीजाता चक्रवर्त्तिसुता सती द्वितीयागंग गांगेय तनू
38 जाः प्राणवल्लभा ॥ आरुढगुणयकृष्टमुक्तसद्वाणचारया
- IV. a 39 नीत्ये व चापयष्ट्यायश्शत्रून्विजयते सदा ॥ स्वस्तिसकनृपकाळा
40 तीतसंवत्सरशोतेष्वष्टसु त्रिसप्तत्यधिकेषु विरोधकित् संवत्स
41 रान्तर्गत पुष्यसुद्ध पौर्णमास्यां चन्द्रग्रहणे स्वस्त्यकालवर्षदे

- 42 व श्रीपृथ्वीवल्लभं महाराजाधिराज परमेश्वर परम
 43 भट्टारक श्रीमदमोघवर्षदेव पादानुध्यात परमेश्वर
 44 परमभट्टारक परमेश्वर श्रीवल्लभ नरेन्द्रदेव श्रीमत्किष्णरा
 45 जदेवो विजयराज्ये प्रवर्त्तमाने दक्षिणदिग्विजययात्राविस्थिते चोल
 46 चेरपाण्ड्यालौनिर्जिते विजयस्कन्धाचरे मेलपाट्यास्थिरासीभूते
- IV. b 47 सत्ये तस्मिंकाले प्रवर्त्तमाने शासनदायको नाम नामतः तत्पा
 48 दपद्मोपजीवि समधिगत पंचमहाशब्द महासामन्तं द्रोण
 49 वंशोद्भवं गंगायमुना ठंकारभेरीरवनर्द्दसिंहासनैक
 50 चालुक्यकर्ण महाराजं धरणीलोकाश्रय नभिमान
 51 गळलनहितरगण्डम् मावनगन्धवारणं नचिचल्लुकि धीमत्
 52 राजादित्यस्तेन राजकीय जीवनावाप्त स्वप्रभुज्यमानकदंबाळि
 53 गेदेश सहस्रमध्ये विश्वामित्रगोत्राय तैत्रीय शास्त्राय कुक्क
 54 नूरुनामग्राम वास्तव्याय नागचन्द्र भट्टपुत्राय चट्टिमम
- V. a 55 द्वाय पूर्वोक्तलक्षण लक्षितेन कचेगसनुना राजादित्ये
 56 न ग्रामद्वयं दत्तं तयोरेकोग्रामः कुक्कवाडिनिशताभ्य
 57 न्तरे कोडंगवळिलनाम स्वमातृनामांकितश्चन्द्रियवेमंगळः त
 58 स्य पूर्वतः जाळियूरुनामग्रामः दक्षिणतः म
 59 णलूरु नामग्रामः पश्चिमतः एम्मेयनूरु नाम
 60 ग्रामः उत्तरतः वेट्टुकडवूरु नाम ग्रामः सीमच पूर्व
 61 दिग्भागवटवृक्षमार्गे प्रस्यन्दकोत्तरतटाकन्धाळिविटपं दक्षि
 62 णमणलूरु नाम ग्राम तटाकपाळ्युपरि चिंचवृक्षत्रय नैरि
- V. b 63 त्यां कण्णतितडाग पश्चिमदिग्भाग वंशतित्रिणीक वायव्यां
 64 मळवगिरि युत्तरस्यां मांन्रवृक्षमीशान्यां तोग्यातडागं जा
 65 लियूर नाम ग्राम वप्पमध्येदीर्घतडागं ततः पूर्व
 66 वटवृक्षप्रातः । अपरोग्रामः सूलगल्समत्य
 67 भ्यन्तरे निगुंवूरु नाम ग्रामः स्वकीयनामांकितरा
 68 जादित्यमंगळमिति तस्यपूर्वतः कोगळिदेश प्रतिवद्धः अ
 69 रिसिनवूर नाम ग्रामः दक्षिणतः वसुरिकोडु नाम ग्रामः
 70 पश्चिमतः मुक्कोडल् नाम ग्रामः उत्तरतः गोट्टेगडि नाम ग्रामः

Transliteration.

- I b 1. Śrīr yyā svayamvarāntā surāsuravarēshu yā pushpa-mālā-yutā sā śam
 2. diśyād vō Muravidvishā ॥ Lakshmyā [s] svayamvara-patērm Madhusūda-
 nasya nābhī-
 3. prajāta-kamalē vimalē babhūva ॥ lōkōdbhava-sthiti-vināśa-ka-
 4. rō Viriñchaś chamchach-chaturvadana-chōdita-vēda-bhēdah ॥ āsīt tan-
 mānasas
 5. sūnur Angirō muni-pungavaḥ ॥ bhangurānanga-sangānga-sukhād vimu-

6. kha-mānasah || tasmād Brihaspatir abhūd abhibhūta-bhūri-bhūkaṇṭakā-
suragu-
7. rūdita-nti-mārggaḥ | Svarggēsvaraika-sachivaś śuchirōchir asmat sam-
yag ba-
- II a 8. bhūva tanayō vinaya-svabhāvaḥ | samasta-vēda-vēdānga-śāstrārthta-kuśalō
jani Bha-
9. radvājō munis tasmād aspriṣṭāśēsha-kalmashaḥ | āsīd āsīrvvishākāra-
śarair
10. yasyā bhavaḍ dhanuḥ Drōṇas tasmād abhū [d] Drōṇir atyugra-raṇa
durddharaḥ || tēnāryyēṇa sa-
11. mantrāt parimuktād Gāṅga-payasi sāndhya-vidhau chulukāmbhasō dhan
urddhara-dhu-
12. ryyō' jani janita-samtru-samtrāsah || chālayati ripūn yasmāt Chālukis ta-
13. dvamśajāscha Chālukyaḥ pāti pitēva sadā' vanimati-bhūpatir Avani-
14. yamma-nāmā'sit || tasyā'sid asṭādaśa-ghaṭikā-sāmanta-sēvitām-
- II b 15. ghṛi-yugaḥ Uttamagaḷlas sūnurv Varahāṭaka-sakaḷa-dēśa-sambhōktā ||
tēna Gangāṅga-Vengī-
16. śa-Pāṇḍya-Pallava-Kēraḷaḥ sa-Chōḷāścha Gajā-dhīśa balēna karadikṛitāḥ ||
tasyāsi-
17. t sūnur ādyō Nijagalir aparāśchōllasat-kīrtti-kāntaḥ Chandradityas turīyō-
pya-
18. jita-bhuja-balaḥ Kanchigō vyāḷa-pūrvvaḥ yōdhāgranyas trayō'mī
19. śikhina iva mahā-tējasā yāga-bhūmau drisṭā' drisṭārthta-siddhi-
20. praghaṭana-paṭavaḥ ssamśritānām janānām || Chandraditya-mahī-
21. bhujā vidadhāt Kāḷanurūpa-prabhām Ajau nirjita-durjjay Āśvapati-
22. nā dēvyērugambākhyayā bhaktyā' rādhi-tayā prasanna-varajō nāmnēru-
- III a 23. gammas tatō jātaḥ khyāta-yaśah-kriś-krita-ripurv Viśvambharēsāgrat ||
24. Rājādityō rājad-rājanya-virājamāna-sāmrājyaḥ sa tu Lakshmyāścha
25. sa kīrttēḥ patir abhavaḍ Akāḷavarsha-tanujāyāḥ || tasya sūnur atu-
26. lō baḷa-śālī lōlya-chāpala-kaḷanka-vihinah bhūpatir Nijaga-
27. lih kalikālō-nmōlanaika-nilaya [s] skhalitāriḥ || tatōpi jāto vila-
28. sad-yaśa-sthiti [s] satām patih Kachhega-rāja-bhūpatih yayau śarīra-
vya-
29. yatas tatō' vyayō babhūva Gaṅgādhipatir mmabāhavē || Tyāgi nāma
30. prithivyām prathita-guṇa-yutō Gangadēsādhi-nāthaḥ tasyā' sid Rājirā-

- III b 31. jô vijita-ripu-nripas sônur anyûna-dānaḥ tasmāj jāto'ti-bhīta-pra-
 32. ti-nripati-tatir m Mārasimhō nrisimhaḥ satya-tyāga-pratāpād agani-
 33. ta-guṇa-bhāg yāsabhūpas tatō bhūt || tasmāj jāto'ti-vikhyātō
 34. Bhūtāryyō' vāryya-vikramah tat-svasā Chamdiyambākhyā
 35. Kachchegasya priyā bhavat || vārāsēs Tāmbra-pannyām cha mauktikō'-
 36. rghō'ti-nirmmaḥ Kachchegā [ch] Chandi-yambāyām Rājādityō bhyajā-
 yatā || ta-
 37. syāgra-mahishī jātā chakravartti-sutā satī dvitīyā Ganga-Gāngēya-tanū-
 38. jāḥ prāṇavallabhā || ārūḍha-guṇayā' kṛṣṭa-mukta-sadbhāṇa-chārayā
- IV a 39. nityēva chāpa-yashtyā yāś śatrūn vijayatē sadā || svasti saka-nripa-
 kālā-
 40. tita-samvatsara śatēshv-ashtasu tri-sapta-tyadhikēshu Virōdhakrit-
 samvatsa-
 41. rāntarggata Pushya suddha paurṇamāsyām chandragrahaṇe svasty
 Akāḷavarsha-dē-
 42. va-śrī-prithvīvallabham mahārājādhi-rāja paramēśvara parama-
 43. bhaṭṭāraka śrīmad Amōghavarsha-dēva-pādānu-dhyāta-paramēśvara
 44. parama-bhaṭṭāraka paramēśvara śrī-vallabha-narēndra-dēva śrīmat Kṛṣṇ-
 nārā-
 45. jadēvō vijayarājyē pravarttamānē dakṣiṇa-digvijaya-yātrāvasthitē Chōḷa-
 46. Chēra-Pāṇḍyāḷau nirjjitē vijaya-skandhāvarē Mēlpātyām sthirāsi-
 bhūtē
- IV b 47. satyētasmim kālē pravarttamānē śāsana-dāyakō nāma nāmataḥ tat-pā-
 48. da-padinōpajīvi samadhigata-pañcha-mahā-śabda-mahā-sāmantam
 Drōṇa-
 49. vamsōdbhavam Gangā-yamunā-ṭhaṅkāra-bhēri-rava-nardda simhā-
 sanaika-
 50. Chālukya-karṇa-mahārājām dharanī-lōkāśrayan abhimāna-
 51. gallan ahitara-gaṇḍam māvana-gandhavāraṇam Nanni Chaluki śrīmat
 52. Rājādityas tēna rājaktya-jīvanā-vāpta-sva-prabhuḥyamāna Kadambaḷi-
 53. ge-dēsa-sahasra-madhyē Viśvāmitra-gōtrāya Taitriya-śākhāya Kukka-
 54. nūru-nāma-grāma-vāstavyāya Nāga-chandra-bhaṭṭa-putrāya Chāṭṭima-
 bha-
- V a 55. ṭṭāya pūrvvōkta-lakṣhaṇa-lakshitēna Kachchega-sūnunā Rājādityē-
 56. na grāma-dvayam dattam tayēr ēkō grāmaḥ Kukavādi-trisatābhya-
 57. ntarē Koḍamgavalli-nāma sva-mātri-nāmāṅkitas Chandiyabbe-mangalaḥ
 ta-

58. sya pûrvvataḥ Jāliyûru-nâma-grâmaḥ dakshinataḥ Ma-
 59. ṇalûru-nâma-grâmaḥ paśchimataḥ Erimme-yanûru-nâma
 60. grâmaḥ uttarataḥ Beṭṭakaḍavûru-nâma-grâmaḥ sima cha pûrvva-
 61. digbhâga-vaṭa-vṛiksha-mârggê prasyandakôttara-tatâkan thālivitapaṃ
 dakshi-
 62. ṇa Maṇalûru-nâma-grâma tatâka-pālyu-pari chinchavṛiksha-traya nairi-
- V b** 63. rityāṃ Kannâti-tadâga paśchima-dig-bhâga vaṃśa-tintriṇika vāyavyāṃ
 64. Maḷvagiriṇi uttarasyāṃ (m) āmbra-vṛikshamīśānyāṃ Togyâ-tadâgaṃ
 Ja-
 65. liyûra-nâma-grâma bappra-madhyê dirggha-tadâgaṃ tataḥ pûrvva
 66. vaṭa-vṛikshaṃ prāptaḥ | aparô grâmaḥ Sūlgal-saptatya-
 67. bhyamtarê Nigumbûru-nâma-grâmaḥ svakīya-nāmāṃkita Rā-
 68. jāditya-mangalam iti tasya pûrvvataḥ Kogulī-dêśa-pratibaddhaḥ A-
 69. risina-vura-nâma-grâmaḥ dakshinataḥ Basurikôḍu-nâma-grâmaḥ
 70. paśchimataḥ Mukkoḍal-nâma-grâmaḥ uttarataḥ Goṭṭegaḍi-nâma-grâmaḥ

Translation.

Lines 1-14.

May Śrī who bearing a garland of flowers was taken by Viṣṇu in a *svayamvara* in the assembly of the great gods and demons bring you happiness. In the spotless lotus arising from the navel of Madhusûdana, chosen as husband by Lakshmi, was born Viriñcha who is the creator, protector and destroyer of the world and from whose four faces sprang the different Vedas. His son born of mind was Angiras, the foremost of the sages, whose mind was turned away from the transitory pleasures of love. From him was born Bṛihaspati, who defeated the methods of diplomacy taught by the preceptor of the demons, the great enemies of the universe and who was the sole minister of the Lord of Svarga (Indra) and who is possessed of pure brilliance. His son was the sage Bharadvāja, possessed of polite behaviour, and versed in the meaning of all the Vêdas, Vêdāngas and sâstras. To him was born Drôṇa, free from all blemishes and whose bow was fitted with arrows resembling venomous snakes. His son was Āśvatthâman (Drôṇi), difficult to oppose in terrible battles. From the water of the Ganges purified by mantras and thrown out of the hollow of his hands during the performance of Sandhyâ, was born Chāluki, great among the wielders of the bow and a terrifier of enemies. He was so named as he drove away (*chālayati*) enemies. His descendants are the Chālukyas, among whom was the great king named Avaniyaṇma who protected the earth like a father.

Lines 14-36.

His son was Uttamagaḷa, whose feet were worshipped by the eighteen *ghaṭikā-sāmantaś*¹ and the ruler of the whole of Varahāṭaka (varahāṭaka-sakaḷa- dēsa-sambhōktā). By him the kings of Ganga, Anga, Vengi, the Pāṇdyas, Pallavas, Kēraḷas, Chōḷas, and Gajādhīśas were compelled to pay tribute. He had as his first son Nijagali, the second son was the brilliant and glorious Chandrāditya, and the third (the word *turiya* here is probably a mistake for *tritiya*) Vyāḷa Kanchiga, with invincible strength of arms. All the three were great warriors and were like three fires full of splendour in a sacrifice, and able in granting to dependants things seen and unseen (dṛiṣṭādrishṭārtha-siddhi-praghaṭana-paṭavaḥ). To the king Chandrāditya, possessed of brightness like that of Kāḷa (god of death) in battle and the conqueror of Aśvapati, difficult to subdue in battle, was born by the favour of the goddess Irugambā, worshipped with devotion, a son named Irugamma. His son was Rājāditya whose great fame made the enemies grow weak, and who was the foremost among kings and whose kingdom shone full of brilliant princes subordinate to him. He became the lord of Lakshmi (goddess of wealth) and of Kirti (fame) and of the daughter of Akāḷavarsha. His son was the King Nijagali unequalled in might, free from the defect of restless agitation (lōlya-chāpaḷa), the sole abode of the destruction of the age of Kali, subduer of enemies. From him was born the king Kachchegarāja of brilliant fame, chief among righteous men. In a great battle with him the king of Gangas was killed and became eternal thereby (avyaya)². His son was Rājirāja, defeater of enemy kings. There was a King of the Ganga country named Tyāgi, full of renown and liberal in gifts. His son was Mārasimha, a lion among men, and whom the enemy kings feared greatly. His son was the king Yāsa, possessed of innumerable qualities like honesty, liberality, valour, etc. His son was Bhūtārya, of invincible valour. His sister Chandiyambā became the wife of Kachchega.

LL. 36-39.

Like a priceless and pure pearl born at the junction of the sea and Tāmbraparni (river), was born Rājāditya, matchless and pure, by the marriage of Kachchega and Chandiyambā. His senior queen was the daughter of the Emperor, and the second (junior) queen daughter of Ganga-Gangēya. He is ever victorious against his enemies with his bow, fully strung, and the good arrows discharged from the bow-string fully drawn and as with his polity, full of worth and not directed towards righteous people (ākṛiṣṭa-mukta-sad-bāpachārayā).

¹ The exact meaning of this word *ghaṭikā-sāmanta* is not clear. The word *ghaṭikā-sāhasa* is used in E. C. III Mandya 113 as an epithet in praise of a Brahman Mādhabaśarma. See also E. C. VII Shikarpur 176.

² If we correct Gangādhipatīr to Gangādhipatēr the passage would mean that Kachchega died in a battle with the Ganga King.

LL. 39-48.

Be it well. When eight hundred and seventy-three years elapsed after the time of the Śaka king, in the year Virōdhikrit, in the month, Pushya, in the bright fortnight, on the full moon day with lunar eclipse:—Be it well. During the victorious rule of the illustrious Akālavarshadēva Kṛishṇarājadēva, favourite of good fortune and the earth, king of kings, supreme lord, supreme master worshipper of the feet of the illustrious Amōghavarshadēva, supreme lord and supreme master, favourite of the goddess of prosperity and lord over kings, (Śrī-vallabha Narēndradēva), while engaged in the expedition to the south, while camping firmly (sthirāsibūtē) at Mēlpāṭi, after defeating the Chōlas, Chēras, Pāṇḍyas and Ālus—

At this time he granted a śāsana :

LL. 48-65.

A dependant at his lotus feet: obtainer of the band of five sounds, mahāsāmanta, descendant of Drōṇa-vamśa, possessed of a throne before which is heard the sound of the resounding drum called Gangā-yamunā,¹ the sole Karna among Chālukyas, a refuge for the earth and people, free from pride, punisher of enemies, a scent elephant of his uncle, a truthful Chāluḳi (Nanni-chāluḳi) (was) the illustrious king Rājāditya.

By him, *viz.*, Rājāditya, possessed of the above attributes and son of Kachchaga, were given two villages situated in the middle of the kingdom Kadambaḷige Thousand obtained by him for his maintenance as king and enjoyed by him to Chaṭṭimabhaṭṭa, son of Nāgachandrabhaṭṭa, a resident of the village Kukkanūr and belonging to Viśvāmītra-gōtra and Taitriya-śākhā.

Of the two villages granted one is the village named Koḍangavallī situated in Kukavāḍi 300, named after his mother as Chandiyabbemangaḷa. To its east is the village named Jāliyūru, to the south, the village named Maṇalūru, to the west the village named Ermmeyanūr, to the north the village named Beṭṭa Kaḍavūr. Its boundaries are: to the east, following the road to the banyan tree; to the north of the *prasyandaka* (oozing out: gum-tree), the tank and the Thāḷi tree; to the south, three tamarind trees above the raised bund of the tank of the village Maṇalūr; to the south-west, Kaṇṇāti tank; to the west, bamboo and tamarind trees; to the north-west Maḷvagiri; to the north, mango tree; to the north-east, Togyā-tank and the big tank situated in the middle of the fields of the village Jāliyūr.

LI. 66 to the end.

The other village granted is named Nigumbūr and situated in the middle of the Sūlgal Seventy and named Rājādityamanga [la] after himself (the donor). To its east is the village Arisīnavura situated in Kogulidēśa. To the south is the village named Basurikōḍu. To the west is the village named Mukkoḍal. To the north is the village named Gottegaḍi.

¹ The exact significance of this emblem is not known. See *Bombay Gazetteer*, Vol. I, Part II, p. 396.

*Note.**Description.*

The copper plates were in the possession of Śāgile Siddappa, a resident of the village Hire Kōgilūr. He stated that he owned them as ancestral property. He also said that they had been borrowed by a friend of his father for examination and that they had lain with that friend for a long period at the end of which he brought them back. The record is incomplete and it seems as if there were two more plates therein. When asked whether there were any more plates of copper belonging to the record and lost at any time, Mr. Siddappa could not give a definite answer. The ring had been cut at the time the record was seen and it seems as if somebody had tampered with it previously.

The record consists of five plates with a ring and seal. The seal bears the figure of a Boar. The size of each plate is $7\frac{3}{4}'' \times 2\frac{1}{2}''$. The length of the figure of the boar on the seal is $1\frac{1}{2}''$ and its height $1\frac{1}{8}''$.

Paleography.

The characters are of Old Kannaḍa of the 10th century to which the plates belong. They are generally clear and well formed. Each page contains generally eight lines and each line contains about 22 letters. The old Kannaḍa letter *ḷa* is distinguished from the letter *ḷa*. *Ja* | *ba* and *ka* have already assumed their present forms. But *ḷa*, *ṭa*, *ṇa*, *śa*, *e*, *u*, *cha* and *bha* still retain their old forms.

Language.

The language of the inscription is throughout classical Sanskrit. Up to line 39 we have verses and from line 39 onwards there is prose. All the praise of the donor and his genealogy are given in poetry and the actual grant of the land with its boundaries is described in prose. The orthography is mostly correct and the language generally pure.

Contents.

The main purpose of the inscription is to record a grant by the king Rājāditya, son of Kachchega, to a Brahman named Chaṭṭimabhaṭṭa, son of Nāgachandrabhaṭṭa of Viśvāmītra-gōtra and Taittirīya-śākhā, resident of the village Kukkanūr. The grant consisted of two villages, Koḍangavaḷḷi re-named Chandiyabbe-mangala after the donor's mother, and situated in the Kukavāḍi 300 division, Nigumbūr, re-named Rājāditya-mangala after the donor and situated within the Sūlgal 70 division. The boundaries of the villages are fully given. The usual details regarding the eight-fold rights and powers of possession of the villages granted are absent as also the imprecatory stanzas occurring usually in such grants. This is due to the incompleteness of the record, the plates containing those details being lost.

Date.

The date is given in lines 39-41. The details of dating are Ś 873, the cyclic year Virôdhikṛit, the lunar month Pushya and the bright fortnight and the full moon day and lunar eclipse. Now Ś 873, corresponds to Virôdhikṛit and Pushya śu 15 of this year is equivalent to Tuesday 16th December 951. A.D. But no lunar eclipse is shown on this day by Svamikannu Pillai in his Ephemeris. On the previous full moon day, viz., Mārgaśīra ś'u 15 we have a lunar eclipse. Whether the lunar month is to be taken as pūrṇimānta and the full moon day of Mārgaśīra is called Pushya śuddha pūrṇimā as the tithi expired before evening, (27 ghaṭikas after sunrise) it is not possible to determine definitely. But it seems probable that this was the date meant, viz., 16th November 951, A.D. Sunday with lunar eclipse (Virôdhikṛit sam. Mārgaśīra śu 15 according to the system now in use).

Geographical details.

Of the places mentioned in the grant Mēlpāṭi, which is named as the place where the Rāshtrakūṭa king Krishna III camped after defeating the Chôlas, Chêras, Pāṇdyas and Ālus (Line 46) is probably the same as Mailpāṭi, a railway station on the present Bangalore-Madras line. Not far off from this is Takkôlam near the present railway junction Arkôṇam, where Kṛishṇa III defeated the Chôlas (E. C. III Mandya 41). Kadambalige thousand, which the Prince Râjâditya is spoken of as ruling and which he is said to have obtained from the Rāshtrakūṭa king for his expenses (line 53) is referred to in a record of 930 A.D. (E. C. XI. Davangere, 119). It lay to the east of the Tungabhadra river and extended down to Holalkere (Mysore and Coorg from the inscriptions by Rice, p. 71). The province of Kukavâḍi 300 in which the village Koḍangavalli renamed Chandiyabbemangala granted by Râjâditya is stated to be situated (line 56-7) is also referred to in certain inscriptions of Gunjaganûr in Holalkere Taluk, Chitaldrug District (E.C. XI Holalkere, 68, 69) as the kingdom in which Gangarasa is said to be ruling as a subordinate of the Pāṇdyas of Uchchangi in 1126 A.D. The name Koḍamgavali, one of the villages granted is probably the same as Koḍagavali referred to in a stone inscription at Jâjûr, Holalkere Taluk, 61. The other villages like Arasangatta, Kandavâḍi, etc., in the neighbourhood are named along with Koḍagavali in the record. There is a village Koḍagavalli in the same Taluk in the hobli of Bharmanayakandurga. To its west is Yamaganur which is probably the modern form of Êrmmeyanûr (line 59) and to its north is Kaḍavûr called in line 60 Beṭṭa Kaḍavûr on account of a hill near it which is still shown in the Taluk map near the village. The hill is called Maḷvagiri in line 64 but no name is given to it in the Taluk map. The village Jâliyur to its east and north-east named in the record (lines 58 and 65) is probably the present village Jâjûr to the north-east of Koḍagavalli and has a big tank (line 65) even now. To the south of Koḍagavalli is a

village called Hosahalli and not Manalūr as stated in the record (lines 59 and 62). Probably the name must have been changed and a new village built near the old village Manalūr and called Hosahalli (new village).

The other village granted, Nigumbūr, is said to be situated in the Sūlgal 70 district. This division is referred to in an inscription at Hulegundi near Chitaldrug town (E. C. XI. Chitaldrug, 82 of Ś 995). To its east is mentioned Arisinavura in Kogulī-dēsa (line 68). This Kogulī-dēsa or Kogulī 500 is referred to in several inscriptions (E. C. VII Honnali, 107 : E. C. XI Davangere, 19, 126, 143 and 153 : Jagalur, 10, and 12). In most of these Kogulī 500 is spoken of along with Kadambalige 1,000 as the divisions ruled by the same king and apparently contiguous to each other.

But neither Nigumbūr nor its boundaries as given in the grant can be identified now. Apparently it must have been situated not very far off from the other village granted.

Political History.

The donor of the grant Rājāditya was the son of Kachchega and Chandiyambā. Kachchega is said to belong to the Chālukya line, the descent being as follows : Chaluki, born from the Ganges water in the cupped hands of Aśvatthāman at the time of offering Sandhyā worship ; his descendant Avaniyamma, his son Uttamagaḷla, conqueror of Varahāṭaka Kingdom and receiver of tribute from the Ganga, Anga, Vengi, Pāṇḍya, Pallava, Kēraḷa, Chōḷa and Gajādhiśa kings : Uttamagaḷla's sons were Nijagali, Chandrāditya and Vyāḷa-Kanchiga : Chandrāditya defeated the Aśvapati king and had a son Irugamma, born by the favour of the goddess Irugambā. His son was Rājāditya who married the daughter of (the Rāshtrakūṭa king) Akāḷavarsha and had a son Nijagali. Nijagali's son was Kachchega who died in a battle with (or killed the Ganga king (Gangādhipati) and his son was Rājāditya.

Chandiyambā called also Chandiyabbe, the mother of Rājāditya, was the sister of Bhūtārya, son of Yāsa, son of Mārasimha, who was the son of Rājirāja, a son of Tyāgi, king of the Ganga Kingdom.

Rājāditya, the donor, is stated to have had two wives. They are not named. The first is described as the daughter of the emperor (Chakravarti-sutā) and the second as the daughter of Ganga-Gāṅgēya.

Rājāditya's overlord is named as the (Rāshtrakūṭa) king Kṛishnarāja, meditator on the feet of Amōghavarsha. He is said to have been engaged in a victorious expedition in the south against the Chōḷa, Chēra, Pāṇḍya and Āḷu kings and encamped at Mēlpāṭi. The donor Rājāditya calls himself a dependant on the lotus feet of Kṛishnarāja and a ruler of Kadambalige kingdom, given to him for the expenses of his government. He seems to be different from the Chōḷa Chief Rājāditya killed by the Ganga king Būtuga. His grandfather Nijagali is probably

the same as the Chālukya king Nijagali whose daughter Jākāmba is stated to be the mother of the above Būtuga. [M. A. R. 1921, p. 21.]

This dynasty seems to have been a minor branch of the Chālukyas who acknowledged the suzerainty of the Rāshtrakūṭas during the interregnum when the Bādāmi Chālukyan power had become almost extinct after the overthrow of Kirtivarman II about 757 A.D. and the Chālukyan territory in Western India was in the undisputed possession of the Rāshtrakūṭa kings until they were overthrown by Taila II in A.D. 973. The Chālukyas of the present record seem to have nothing to do with the Chālukya kings of Bādāmi except as regards the origin. Even here there is greater resemblance to the Pallavas who claim to be the descendants of Aśvatthāman.

The connection of the Chālukyas of this record with the Gangas offers also considerable difficulty. Chandiyabbe the mother of the donor Rājāditya is stated to be the sister of Bhūtārya, the king of the Ganga Kingdom. If however we try to identify this Bhūtārya, with the Western Ganga king Būtuga who flourished about the time of the present grant (E. C. III Mandya 41) of 872, we find ourselves confronted with a discrepancy in the lineage. The lineage of Bhūtārya given in the present copper plates is Tyāgi-Rājirāja-Mārasimha, Yāsa, Bhūtārya. But the Ganga Būtuga who fought for the Rāshtrakūṭa king Kannara III was the son of Rāchamalla Satyavākya, who in turn was the son of Ereyappa Nītimārga II. No Tyāgi is met with in the genealogy of the Western Ganga kings of Talkād. A Chāgi Permāḍi is met with in inscriptions but he does not seem to have belonged to the Western Ganga kings of Talkād (see M. A. R. 1934, p. 145). We must therefore conclude that like the Āsandi Ganga chiefs, there was a branch of the Ganga chiefs ruling in parts of Chitaldrug District.

41

At the village Basavāpaṭṇa, in the hobli of Basavāpaṭṇa, on the stone lamp-pillar in front of the Venkaṭaramaṇasvāmi temple.

Kannada language and characters.

ಚೆನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ
ದೀಪಮೂಲೆ ಕಂಬದಲ್ಲ.

1. ಶ್ರೀ ಶುಭಮಸ್ತು ಯರದುಮ್ಮ ನಾರಮ್ಮಯ ಸೀಮೆಯು
2. ವೆಡುನೂರಚೆನ್ನಪ್ಪ ಅನ್ನಂಕಪ್ಪನವರ ನರಸ
3. ಪ್ಪನ ನಕ್ಕಶೇವೆ||

Note.

This records the setting up of the above lamp-pillar by a person named Chennappa Anantappa's (son) Narasappa, a resident of the village Neḍunūr, in Yaradumme Nāremme-sime.

The characters seem to be of the 18th century.

At the same village Basavâpattana on a stone set up to the west of the Basavêśvara temple.

Nâgari characters and Kannada language.

Size 1' x ½'

ಅದೇ ಗ್ರಾಮದ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ಗೂಡಿನಲ್ಲಿ ಬ್ರಹ್ಮ ದೇವನಿಗುಂಟಿನ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1' x 0'-6".

ನಾಗರಾಕ್ಷರ.

1. ಮೈಸೂರ ವೆಂಕಟಾಚಾರ್ಯ
2. ರಪ್ರತಿಷ್ಠೆ.

Note.

This records the setting up of the shrine of Brahma at the place by a person named Venkatabhatta belonging to the Mysore City. The characters are of the 18th century and the shrine may be nearly 100 years old.

The shrines dedicated to Brahma are not very common. A mere boulder of stone in a natural state without being moulded into a human form is enshrined in a small cell and it is known as Brahmadevara-gudi. Such shrines are found occasionally in parts of the Chitaldrug District and also in the Shimoga District. In the latter district grants of land are recorded as having been made to the god Brahma in various villages and they indicate the shrines of Brahma. [E.C. VIII Tirthahalli Taluk, 6, 106, etc.]

In the village Nalkudure of the hobli of Basavâpattana, on a stone marked with linga in the threshing floor belonging to Kallenahalli Sûrappa.

Size 1'-6" x 1'.

Kannada language and characters.

ಅದೇ ಬಸವಾಚಾರ್ಯನ ಹೋಬಳಿ ನಲ್ಕುಡುರೆ ಗ್ರಾಮದ ಕರ್ಕೇನಳ್ಳಿ ಸೂರಪ್ಪನ
ಕಣದಲ್ಲಿರುವ ಲಿಂಗ ಮುದ್ರೆ ಕಲ್ಲು.

1. ವಿರಥ
2. ಮಠ.

Note.

This inscription merely contains the label Viratha-maṭha, more correctly called Virakta-maṭha. It is said by the villagers here that a matt belonging to the Virakṣaiva sect stood here until some years ago. The characters of the inscription seem to be of the 18th century and the matt might have been built or might have been standing in the 18th century.

At the same village Nalkudure, an inscription on the doorway frame of the sukhanāśi in the Brahmēśvara temple.

Size 0' - 9" × 0' - 6".

Kannada language and characters.

ಅದೇ ನಲ್ಕುದುರೆ ಗ್ರಾಮದ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಾಲಯದ ಸುಖನಾಶಿಯ ಚೌಕಟ್ಟಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ $\frac{3}{4}' \times \frac{1}{4}'$.

1. ಲೋಕಿಯಕೇಜಿಯ ದಾರಿಯಿಂದ
2. ಮೂಡ ಮಕ್ಕ ಕಂಠ ೨೦.

Note.

This short record may be translated as follows :—

"A wet land of the extent of 20 poles to the east of the road leading to Lokiyakere." It is written in characters of the 13th century and seems to be a continuation of an inscription engraved on a slab standing inside the Brahmēśvara temple (No. 52 of Channagiri Taluk) which records a gift of lands by the heads of the village Urode belonging to Nalkudure for services in the above temple during the reign of the Hoysala king Narasimha II in S 1156. This record registers an addition to the lands previously entered as granted to the temple.

TUMKUR DISTRICT.

TUMKUR TALUK.

At Dēvarāyanadurga, in Urdugere Hobli, on a bell in the Narasimha temple.

Kannada language and characters.

ಶುಮಕೂರು ತಾಲ್ಲೂಕು ಉರಡುಗೆರೆ ಹೋಬಳಿ ದೇವರಾಯನ ದುರ್ಗದ ನರಸಿಂಹಸ್ವಾಮಿಯ

ದೇವಸ್ಥಾನದಲ್ಲ ಗಂಟೆಯ ಮೇಲೆ.

ಬಿರನಕಲು ಕದರೈಯ ||ದೆ|| ನರಸ್ತು ದೇವರಿಗೆ ಕೊಟ

ಗಂಟೆಸೇವೆ.

Note.

This is an inscription on the bell stating that a person named Biranakalu Kadaraiya presented the bell to the temple of Narasimhadēvaru at Dēvarāyanadurga.

No date is given. The characters seem to belong to the end of the nineteenth century.

CHIKNAYAKANAHALLI TALUK.

46

At Settikere in the hobli of Settikere, on a slab standing near the wall of the outer navaranga in the Yôgamâdhava temple.

Size 5'—6" × 2'—6".

Nandi Nâgari characters: Sanskrit and Kannaḍa languages.

ಚಿಕ್ಕನಾಯಕನಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಸೆಟ್ಟಿಕೆರೆ ಹೋಬಳಿ ಸೆಟ್ಟಿಕೆರೆ ಗ್ರಾಮದ ಯೋಗಮಾಧವ
ದೇವಾಲಯದ ನವರಂಗದ ಹೊರಗಡೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6" × 2'—6".

ನಂದಿನಾಗರಾಕ್ಷರ.

ಶ್ರೀ

ಬ್ರಂಹ್ಮ ಲಂಗಾಯನಮಃ

1. ಶ್ರೀ ವಂದೇ ಹಂ ವಂದನೀಯಾನಾಂ ವಂದ್ಯಾಂ ವಾಚಾಮಧೀ
2. ಶ್ವರಂ ಕಾಮಿತಾಶೇಷಕರ್ಯಾಣಿ ಕಲನಾ ಕಲ್ಪವೃಕ್ಷಕಾಂ |
3. ನೈಸ್ತಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ವಿಕ್ರಮಾರ್ಕಶಕ
4. ವರ್ಷಾಃ ೪೫ ನೆ ತಾರಣಿ ನಾಮ ಸಂವತ್ಸರಸ್ಯ ಜ್ಯೇಷ್ಠ ಶು
5. ಕ್ಲ ಪೂರ್ಣಿಮಾ ಮೂರ್ತರ್ಕೆ ಅಸ್ತಿ ಸ್ಕಾಮ ಕಟ್ಟಿ ಗೌಡ ಕಟ್ಟಿ ಕುಂ
6. ಬಾರ ಕಟ್ಟಿ ಮಡಿವಾಲ ಕಟ್ಟಿ ಗೌರವಯ ಕಟಿ ಮಣಿಗಾರವಿ
7. ತೇಜನಾಃ ಉಪೋಷ್ಯಂ ಮಾಡಿ ತಂಮತಂಮ ಕಾರ್ಯಂಗಳಂ
8. ಮಾಡಿ ಪುರೋಹಿತರ ಸಂಗಡ ಬ್ರಂಹ್ಮಾರ್ಚನೆಯಂ ಮಾಡಿ
9. ದಿಸಿ ಅಶೀರ್ವಾದಮಂ ಪೊಂದಿ ಯಾವದಾಚಂದ್ರಾರ್ಕ
10. ಪರ್ಯಂತಂ ನಡಸುತ್ತು ಬರ್ಪುದುಂ | ಶ್ರೀ | ಶ್ರೀ | ಶ್ರೀ |

|| ಮಂಗಳಂ ||

Note.

The record begins with a verse in praise of the goddess Sarasvati:—I bow to the Goddess of Speech, deserving of worship even by those who are worthy of honour, and who is a Kalpa creeper in granting all the good things prayed for.

It next states that in the year 45 of Vikramârka-śaka, the cyclic year Târana, in the full moon day of Jyêshṭha, during the constellation Mûla, the *Kaṭṭe-gauḍa* (local village headman) *Kaṭṭe-kumbâra* (local potter), *Kaṭṭe-maḍivāḷa* (local washerman), *Kaṭṭe-goravaya* (local Śaiva mendicant), and *Kaṭṭe-manegāra* (local revenue officer) of the village observed a fast and after finishing their duties got the purôhita (priests) to worship the god and bless them. It further prays that they might continue this worship of the god for as long as the moon and sun endure.

From the wording of the text it seems probable that the god Brahmalinga mentioned in their record was set up on the day specified or its worship was revived on the above day by the principal citizens of the village after due fasting, with the help of the purôhita.

The date given *viz.*, 45 of the Vikramârka era is too early for the present record which is written in the Nandi Nâgari characters of modern times. The record is in Sanskrit *viz.*, up to line 5 and the rest is in Kannaḍa and the use of the word *pondu* in the sense of obtain shows clearly that the inscription cannot go back to 45 of Vikramârka era. The date probably stands for 1745 of the Śâlivâhana era and Vikramârka has been introduced out of ignorance for the Śâlivâhana era. Taking this year the date would correspond to Friday 11th June 1824; on this day the constellation Mûla commenced about 8-30 P.M., or 36 ghaṭikas after sunrise according to Svâmikannu Pille's Ephemeris. It may be also added that the Châlukya Vikrama era too is too early for this record and the year 45 of the era coincides with Śârvari or Plava and not with Târaṇa.

MADHUGIRI TALUK.

47

At Madhugiri in the hobli of Madhugiri, on a boulder near the steps leading to Itikedone in the fort.

Size 5' x 4'.

Kannaḍa language and characters.

ಮಧುಗಿರಿಯಲ್ಲಿ ಕೋಟೆಯನ್ನು ಹತ್ತುವಾಗ ಇಟ್ಟಿಗೆಮೋಣಿಗೆ ಸ್ವಲ್ಪ ದೂರದಲ್ಲಿ ಮೆಟ್ಟಿಲುಗಳ
ಬಳಿಯಲ್ಲಿರುವ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 5' x 4'.

1. ಶ್ರೀಮತು ಚಿಕದೇವರಾಜು | ವಡೆರ || ಕಾರ್ಯಕರ್ತರಾದ
2. ದೊಡೆಯನವರ ದಿವಸ್ತಲೂ ಮಾಡಿಸ್ತ ಕೆಲಸಾ | ಆಂಗಿರಸ
3. ಸಂವತ್ಸರದಲು | ಕುಪ್ಪುಗುಂಡ್ಲು ಕೋಟೆ | ಬಡಗ ಬಾರಿ | ಕಲ್ಲಬಾಗಿ
4. ಲಿಗೆ | ಬಡಗ | ಮೂಡ್ಲು | ಹೊರಗಣ ಪಿರಂಗಿಯ [ಸಿಗೆ] ಮರೆಗೆ
5. ಕುಟ್ಮಯದೆಮರೆ ಮೋಪುಗಾವಲು | ಕೊತ್ತಲು ೧ | ಶ್ರೀ ಮುಕಸಂ
6. ವತ್ಸರದಲು | ಯೇ | ಕಲಬಾಗಿಲ | ಹೊನ್ನಿರಂದಾಯಳುಗಡೆಗೆ
7. ಹೊನ್ನಾಗಿ ಕಟದ ಸೋಪಾನ | ೩೫ | ಅಕ್ಷಯಸಂವತ್ಸರದಲು ಮಾಡಿ
8. ದ ಕೆಲಸ | ರಾಮಧರಸ ಪಿರಂಗಿ ಪ್ರಾಕುಪಿಂ ಮುಂದಕೆ (೧) ಸಂಜೆಕಲು
9. ಗೆಲಸ್ತಲ || ಸುತ್ತ ಬಳಸುವಡೆಗೋಟಿಯಳಗಡೆಯ ಸಿಗೆ ದಿಟ್ಟಬಾಗಿಲು ೫
10. ಯ ಮೇಲುಗಡೆ | ಭೂತನಾತನ ಪಿರಂಗಿ ಪ್ರಾಕುಪಿಂ ಮುಂದಕೆ ಯದೇಪ್ರಕಾರದ ಕೆಲಸಾ

Transliteration.

1. śrīmatu Chikadēvarāju | vaḍera || kāryake kartarāda
2. Doḍeyanavara divastalū mādista kelasā | Āṅgirasa-

3. samvatsaradalū | Kuppugunḍlu kōṭe | baḍaga bāri | kalla bāgi-
4. lige | baḍaga | mūḍlu | horagaṇa piramgi ye [sige] marege
5. kaṭista yedemare mōpugāvalu | kottalu 1 | Śrīmuka-sam-
6. vatsaradalū | yī | kala-bāgila | hostilimḍa yilugaḍege
7. hostāgi kaṭida sōpāna | 35 | Akshaya-samvatsaradalū māḍi-
8. da kelasa | Rāmabhadraṇa piramgi prākuvim mundaḱe samchanekalu-
9. gelastali || sutta baḷasuvāḍagōṭe yilagaḍe yesagege biṭṭa bāgilu 5
10. yī mēlugaḍe | Bhūtanāṭana piramgi prākuvim mundaḱe yidē-prakārada
kelasā

Translation.

Work caused to be done in the days of Doḍeya, agent for the affairs of the illustrious Chikkadēvarāju Vaḍer :—

In the year Āngirasa one bastion was constructed provided with breast-high parapet wall for protection (ede-mare-mōpu-gāvalu) from the cannon discharged from outside the fort to the north and east of the stone gateway of the northern sloping passage (baḍaga-bāri) of the Kuppugunḍlu fort.

In the year Śrīmukha 35 steps were built newly leading down from the threshold of this stone gateway.

In the year Akshaya was constructed to further east of the cannon called Rāmabhadra on the lower side, a surrounding protective wall of rubble (?) with five gates to allow of the proper discharge of cannon and on the upper side to the further east of the cannon Bhūtanāṭha similar work was set up.

Note.

This inscription is of great interest as it gives details of arrangements made in previous times for the proper mounting and discharge of cannon in forts. Some of the technical terms used are not met with elsewhere and their interpretation given above is only tentative.

The record belongs to the reign of the Mysore King Chikkadēvarāju Voḍeyar who ruled from 1672 to 1704 A.D. During his rule Maddagiri (now called Madhugiri) was conquered. A stanza in a copper plate at Seringapatam dated 1679 speaks of Chikkadēvarāju Voḍeyar as having defeated Timmappagaṇḍa and Rāmappagaṇḍa (Maddagiri Paḷegārs) and conquered Maddagiri, Miḍigēsi, Bijjavara and Channarāyadurga (all forming parts of the Maddagiri Taluk). "Maddagirim Miḍagēsīm Bijjavaram Channarāyadurgam cha aharat Timmappagaṇḍam jivvā Rāmappagaṇḍam cha." (E. C. III, Seringapatam 151). It is said that this conquest was effected in 1678 A. D. (History of Mysore kings by Ramakrishna Rao, Part I).

Doḍḍaiya was the *dalavdy* or commander-in-chief of the forces of Mysore from 1682 to 1696 A.D. under Chikkadēvarāju Voḍeyar. He was the son of Kumārappa, who was the previous commander-in-chief during the same reign. Even during his

father's period of office, Doddaiya had won a name as a general and had defeated the Mahratta generals Jayājighāt and Nimbhājighāt.

As the commander-in-chief he must have attended to the strengthening of the fortifications of Maddagiri which had been previously set up by the local pālegars. The years Āngirasa and Śrīmukha during his regime correspond to 1692 and 1693 A.D. In these years certain bastions were set up at Maddagiri as stated in the present record. The year Akshaya occurring after this in line 7 corresponds to 1686 A.D. During this year also certain improvements had been carried out in the fortifications of Maddagiri.

48

At the same town Madhugiri, in the Gopālakṛishṇa temple, on the hill, on the beam across the doorway of the granary in the south-east corner.

Size 4'—6" × 1'.

Kannada language and characters.

ಅದೇ ಮಧುಗಿರಿ ಗ್ರಾಮದ ಬೆಟ್ಟದ ಮೇಲ್ಗಡೆ ಗೋಪಾಲ ಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಅಗ್ನೇಯ
ದಿಕ್ಕಿನ ಕಣಜದ ಬಾಗಿಲಿನ ಬೋದಿಗೆ ಮೇಲೆ.

ಪ್ರಮಾಣ 4'—6" × 1'.

1. ಶ್ರೀ ಚಕ ದೇವರಾಜವಡೆಯರವರು ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಮೈಶಾಖ
2. ಶು ಕಲ್ಲೂ ಮಾಡಿಸ್ತ ಅಗ್ನೇಯ ದಿಕ್ಕಿನ ಕೊತ್ತಲ ಕಣಜ ಯುಕ್ತಾನ್ಯ.

Note.

This short inscription records the construction of a battlement (*kottala*) and granary in the south-east on the 5th lunar day of the bright half of Vaiśākha in the cyclic year Vikrama by Śrī Chikadēvarāja Vaḍeyar. This king ruled Mysore from 1672 to 1704 A.D. and the only year Vikrama occurring in his reign would correspond to 1700 A.D. Hence the date of the record is equivalent to 12th April 1700 A. D.

49

In Sonḍūr State, Bellāri District, on a stone standing in the navaranga of the Pārvati temple on the Kumarasvāmi Hill. [Pl. XXVIII.]

Size 3' × 1'

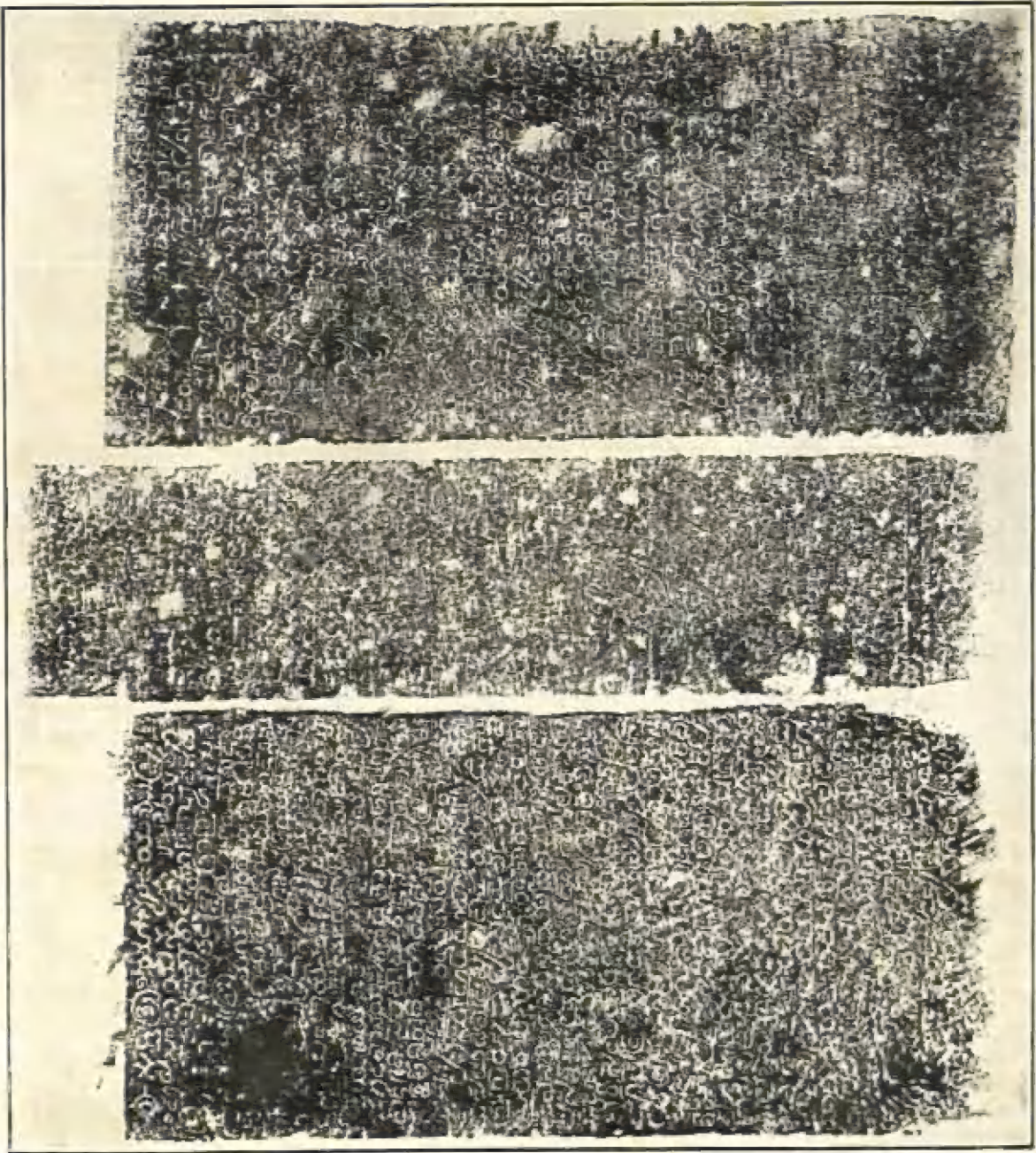
Kannada language and characters.

ಸೊಂಡೂರು ಸಂಸ್ಥಾನದ ಕುಮಾರಸ್ವಾಮಿ ಬೆಟ್ಟದ ಮೇಲಿರುವ ಪಾರ್ವತಿ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲಿನಮೇಲೆ.

ಪ್ರಮಾಣ 1' × 3'

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯಶ್ಚ || ಬ್ರ
2. ಕ್ಷ ಸ್ತಂದಾಯನಮಃ || ಜಯತಾ

STONE INSCRIPTION OF THE REIGN OF THE HOYSALA KING VIRABALLALA II,
FROM KUMARASVAMI BETTA, SONDUR.



(No. 49—p. 136.)

3. ವಿಷ್ಣುತಂ ವಿಶ್ವೋವಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಣವಂ | ದ
4. ಕ್ಷಿಣೋತ್ತ [ರ] ದಂಷ್ಪಾಗ್ರ ವಿಶ್ರಾಂತ ಭುವ
5. ನಂವಭುಃ | ಶ್ರೀಮದುಮಾನಂದನಮುಳಾ
6. ಮರಣೇನಾಧಿಪತಿ ಮಯೂರ ರಥ ಸುತ್ರಾಮ ಮಣಿ
7. ಮುಕುಟ ರಂಜಿತ ಕೋಮಲಪದ ನೊಸೆದು ಮಾಳ್ಕಿನಿಮ
8. ಗುಹಿತಮಂ | ಖ್ಯಾತಂ ಬ್ರಹ್ಮಜನಪ್ರಿಯಪ್ರಿತನ
9. ಯಂಸೋಮಂ ಸುಧಾಸೂತಿಸಂಭೂತಂ ಈ ಬು
10. ಧನುನುಪೂರುನರಪಂ ತತ್ಸೂನು ತಾನಾಯು
11. ತಜ್ಜಾತಂ ತನ್ನಹುಜಂ ಯಯಾತಿ ನಹುಪಾಪತ್ಯಂ
12. ಯಯಾತ್ಯಾತ್ಯನಂಜಾತಂ ತಾಂಯದು
13. ಯಾದವಾನ್ಯಯಮದಂತಾಯಾತನಿಂ ರೋಕ
14. ದೋ | ವಿಧಿವಾಮರೇಂದ್ರ ನೂರ್ಜಿತಕುಭತುಂ
15. ಗಂಜಿತವಿರೋಧಿ ಯಾದವ ವಂಶಪ್ರಭವಂ ಧೂ
16. ಭುವನ್ಯೈಕಪ್ರಭು ರಟ್ಟರ ಮೇರು ಕೃಷ್ಣ ರಾಜಂವೇಗ
17. ಳಂ | ಅಸುಹೃದ್ಯುಪಾಲ ಧೂದ್ಯದ್ಧನ
18. ಪಟುಪವಿಪ್ರಖ್ಯಾ [ತ] ದೋದ್ಧಂಢನುದ್ಧಂಢ ಸಮ
19. ಗ್ರೋಗ್ರಾಂ ಸೇನಾದವದವದಹನ ವಿ
20. ಶ್ರುತಾರಾತಿ ಧೂಪ್ರಸರಾಂಭೋರಾತಿ ಕುಂಭೋ
21. ದ್ಧವನಮಳಯಶಂ ಧರ್ಮಧರ್ಮಾತ್ಯಜಾತಂ ಪೆ
22. ಸರ್ವೇತ್ತಂ ಕೃಷ್ಣ ಧೂಪಾಲಕನತು
23. ಳಬಳಂ ಗಂಡಮೂರ್ತಾಂಡ ದೇವಂ | ಆತಂ ವಿಶೇಷ
24. ಛಿತ್ತಸಮೇತಾತ್ಯಂ ಪಣ್ಣುಬಂಗೇನೈವೇ
25. ದ್ಧಾರ್ಥಂ ಪ್ರೀತಂ ತಟಾಕ ನಾಮಖ್ಯಾತಂ ಗ್ರಾ
26. ಮಮನನೂನಗುಣನಿಧಿಯತ್ತಂ |
27. ಮತ್ತಂ | ಬ್ಯಾಳಗುಣಾಸ್ವಿತಾರಿಗುಣಕೇಸರಿ ಪೈ
28. ರಿಸ್ವಿಪಾಬ್ಧಿ ಮಾಳಿಕಾಬರತರಾನಿಳ ರಿ
29. ಪು ಮಹೀಪತಿ ಧೂಜಕುಲಾರನುಗ್ರ ಧೂ
30. ಪಾಲ ಕುಬ್ಜಿನ್ನಿಕಾಯಕುಲಶಾಯುಧನಾನತ
31. ಶತ್ರು ವೀರಬರಾಳನಮೂನ ಯಾದವ ಕುಲ ಪ್ರ
32. ಛವಂ ಪೆಸರ್ವೇತ್ತನುರ್ವಿಯೋ | ತತ್ಪಾದ ಪದ್ಮೋ
33. ಪಜೀವಿ | ಮನಸಿಜಮೂರ್ತಿ ಮಾಗಧ ಜ
34. ನಾಮರ ಧೂಜನಶೇಷ ಪೈರಿ ಕಾನನದವ ಪಾವಕಂ
35. ರಿಪು ಪಣೇಂದ್ರಗರುತ್ಯನರಾತಿಧೂನಾಥ ನಿಕರ
36. ಕಂಜ ಕುಂಜರನಮೂನಯಶೋನಿಧಿ ಸಾಹ
37. ಸೈಕಪಾವನಿ ಮಹದೇವ ಮಂತ್ರಿನೇಗೃಂ ಶರಣಾ
38. ಗತ ವಜ್ರ ಪಂಜರಂ | ಪುರುಪಾತ್ಮದಕಣಿಮಾ
39. ನಾಧರಣಂ ಕೇದಾರದಿವ್ಯ ಶ್ರೀಪಾದರು
40. ಹಸರಸಿಜ ಭ್ರಿಂಗಂ ಶರಣಾಗತ ವಜ್ರಪಂಜ [ರಂ]

ಪಕ್ಕದ್ಧು ಬರೆದಿರುವುದು.

41. ಪೆಸರ್ವೇತ್ತಂ | ಬಿರುದಂಕಧೀ

Transliteration.

1. svasti śrī jayābhyudayaś cha || Bra-
2. hmaśkaṁdāya namaḥ || jayatyā-
3. viśhkrutaṁ Viśhṇōr vvarāhaṁ kshôbitārṇavaṁ | da-
4. kshipôṭṭa [ra] -daṁshṭrāgra-viśrānta-bhuva-
5. naṁ vapuḥ || śrīmad Umānaṁdanan akhilā-
6. mara-sēnādhipati Mayûraratha Sutrāma-maṇi-
7. mukuṭa-ramjita-kômaḷa-padan osedu māḷke nima-
8. gabhimatamaṁ || khyātaṁ Brahmajan Atri Atri-tanay-
9. yaṁ Sômaṁ sudhāsûti-sambhûtaṁ i-Bu-
10. dha sūnu Pûrunarapaṁ tat-sūnu tām Āyu
11. tajjātaṁ tan Nahushaṁ Yayāti Nahushāpatyaṁ
12. Yayātyātma-samjātaṁ tām Yadu
13. Yādavānvayam adamtāyt ātanin lōka-
14. dol || vibhavāmarēmdran ūrjjita-śubhatum-
15. gaṁ jita-virôdhi Yādava-vaṁśa-prabhavaṁ bhû-
16. bhuvanaikaprabhu Raṭṭara-Mēru Kṛishṇa-rājaṁ nega-
17. ldam || asuhrid-bhûpāla-bhûbhrid-dalana-
18. paṭu-pavi-prakhyā [ta] -dôrdcamdan uddamda-sama-
19. grôgrāri-sēnā-dava-davadahana vi-
20. śrutārāti-bhûpa-prasarāmbhōrāsi-Kumbhō-
21. dbhavan amaḷa-yaśaṁ dharmma-Dharmmatmajātaṁ pe-
22. sarvetaṁ Kṛishṇabhûpālakan atu-
23. ḷa-balaṁ Gaṁdamārttāmḍadēvaṁ || Atam visēsha-
24. bhakti-samētātmaṁ Shaṇmukhamge naivē-
25. dyārthaṁ pritaṁ Taṭākanāmakhyātaṁ grā-
26. maman anûna-guṇa-nidhi yittaṁ ||
27. mattam || byāḷa-guṇānvitāri-gaja-kēsari vai-
28. ri-nripābdamālikā-kharatarāniḷa ri-
29. pu-mahipati-bhûja-kuṭhāran ugra-bhû-
30. pālaka-bhrinunikāya-kuliśāyudhan ānata-
31. śatru Vira-Ballālan anûna-Yādavakula-pra-
32. bhavaṁ pesarvettan urvviyoḷ | tat-pāda-padmō-
33. pajivi || Manasija-mûrtti māgadha-ja-
34. nāmarabhûjan aśēsha-vairi-kānana-davapāvakaṁ
35. ripu-phaṇḍra-garutman arāti-daṇḍanātha-nikara-
36. kaṁja-kumjaran-anûna-yaśōnidhi sāha-
37. saika-Pāvani Mahadēva-mamtri negaldam śarapā-
38. gata-vajrapaṁjaram || purushārtthada-kaṇi mā

39. nābharapaṃ Kēdāra-divya-śrī-pādaru-
40. ha-sarasija-bhriṅgaṃ śaraṇāgata-vajra-paṃja [raṃ]
41. pesarvettam || birudaṃka-bhī-
42. man anata-virōdhi Ballāḷa-
43. bhūmipālaka-pādāṃ-
44. buruhōpajīvi negaḷḍam
45. śaraṇāgata-vajrapaṃ-
46. jara Mahadēvaṃ ||
47. svasti samasta-bhuvanā-
48. śrayaṃ śrī-prithvī-vallabhaṃ
49. mahārājādhirājaṃ
50. paramēśvaraṃ paramabha-
51. ṭṭārakaṃ Yādava-kulāṃ-
52. bara-dyumaṇi saṃya-
53. kta-chūḍāmaṇi mala-
54. rāja-rājaṃ malaparolgaṃ-
55. ḍam kadanaprachamḍan asahā-
56. yaśauryyaṃ śanivārasi-
57. ddhi giridurggamalla ni-
58. śṣaṃka-pratāpa-chakra-
59. vartti Hoysalarā-
60. ya-vīra-Ballāḷa-dēva-
61. n akhaṃḍa-bhūmaṇḍalāma
62. nija-bhuja-daṇḍa-maṇḍi-
63. ta-maṇḍalāgradi-
64. n umḍige-sādhyam māḍi Tum-
65. ga-bhadrā-nadī-tīrada Ma-
66. dhuvanada neleviḍino-
67. || sukha-saṃkathā-vinōda-
68. ḍim rājyaṃ-geyutta-
69. mire || śrī svasti sa-
70. masta-praśasti-sahitaṃ
71. śrīman-mahāpradhāna sēnā-
72. dhipati bahattara-niyō-
73. gādhipatiy anēkadēsā-
74. dhipati sakala-lakshmi-pati
75. śaraṇāgata-vajrapaṃja-
76. raṃ Kēdāra-dēva-divya-śrī-pā-
77. dārādhakanuṃ parabala-
78. sādhananumappa Mahā-

79. dēva-damḍanāyaka
80. nija-svāmiyappa Vira Ballāḷadēvan-anujñeyim Śaka-
81. nṛipa-varshada 1127 neya Krôḍhanasamva-
82. tsarada phālguna bahulaḍ Amāvāsye Vaḍḍavāra-
83. damḍu Sūryagrahaṇa-nimittam
84. mumna śrī Svāmidēvargge Kṛṣṇarajam koṭṭa ᳚
85. ant â-dharmmam bahukālāmtadoḷ anta-
86. risal adane Ballāḷamahikāṇṭāmātyam
87. sthiramappamtu punarḍdattamāgi vinayadi-
88. n ittam ᳚ ahaḷita-dhairyyam Mahadēva-
89. chaṇḍupam Keṛeyapalliyam kuḍalo-
90. ḍam āryya-charita Vishṇukara-brahmachāri paḍe-
91. ḍam Guhaṇge naivēdyārttham ᳚ Jishṇu-pra-
92. mukha-surāreḥchita Vishṇupadāmbhōja-
93. madhukaram sakaḷa-kaḷā-nishṇātam pesarvettam
94. Vishṇukarabrahmachāridēvam dhareyoḷ ᳚
95. â Keṛeyapalliya paśchima-sime-
96. pramāṇam â ūrim Honnoreyapalli-
97. ge hōda kālvaṭṭeyim temkalirḍḍa beḷguppe â-
98. kuppeyim saytu-baḍaga Lakkheya-
99. nakaṭṭe â ūra uttara simāpramā-
100. ṇam Simḍūrim temkalirḍḍa Oṛavina-kuppe â-kuppe-
101. yim mūḍal Kaḍavina-beṭṭa â-ūra pū-
102. rvva simā-pramāṇam temkamumtāgi parvvida Dēvagiri
103. â ūra ḍakṣiṇa-simā-pramāṇa viśēshōkti-
104. prayōjakamall eraḍeḍegam svāmi-bhēdham illa-
105. ppudu kāraṇamāgi Kuru-Guha-Kā-
106. śikshetrôtkaradoḷ Sūryôparāgamāgu-
107. ttire sāsira-kapilegaḷam dvijargg âdaradiṇḍam ḍakshi-
108. ṇānvitam koṭṭa phalam ᳚ samanikum olavimḍ ᳚ dharmma-
109. man āraydōḍe kaḍamgi kiḍisiḍoḍā gōsa-
110. mudayamam dvijaruman alida mahāpāta-
111. kaman eydugum tat-kṣhaṇadoḷ ᳚ sva-dattām para-
112. dattām vā pālayanti vasumḍharām ᳚ ya-
113. sya yasya yadâ bhūmi tasya tasya tadâ phalam
114. sva-dattām para-dattām vā yō harēta vasumḍha-
115. rām shasṭi-varuṣa-sahasrāṇi viṣṭâyām jāya-
116. tē krīmi ᳚ gām êkām ratnikām êkām bhūmē-
117. r apyēkam aṇḍulam ᳚ haran narakam avāpnōti yā-
118. vad ābhūta-samplavam ᳚ sāsanam ide-

119. lliya śāsanam ārittar ēke salisuve nān ī śāsa-
 120. naman embâ-ghâtukan āsuratara-Rauravake gaḷa-
 121. gaḷan iḷigum † mangala mahā śrī

Translation.

LL. 1-8.

Be it well. Good fortune, victory and prosperity. Salutation to Brahma Skanda. Victorious is the manifested Boar form of Vishṇu, which has agitated the ocean and in the edge of whose tusk extending north-south rests the earth. May the son of Umā, the commander-in-chief of all the gods, whose vehicle is the peacock, whose tender feet shine on account of the jewelled crown worn by Indra (touching them) be pleased to grant your desires.

LL. 8-14.

Brahma's famous son is Atri, Atri's son is Sôma, Sôma's son is Budha, Budha's son was the king Pôru, whose son was Ayu. His son was Nahusha and Nahusha's son was Yayāti and Yayāti's son was Yadu. From Yadu originated the Yādava race in the world.

LL. 14-26.

Prosperous was the king Kṛishṇarāja, an Indra in wealth, eminent for his prosperity and good fortune (ūrjita-śubhatungam), conqueror of enemies, born of the Yādava race, sole lord of the universe and a Meru among the Rāṭṭas. The king Kṛishṇa of unrivalled valour, a sun among heroes (Gaṇḍamārttāṇḍa), a thunderbolt, powerful in breaking the mountains the enemy kings, possessed of arms renowned (for their valour), a wild fire in consuming the forest that is the whole army of the fierce enemy, an Agastya to the ocean the famous enemy kings, possessor of spotless fame and a Yudhishṭhira in righteousness attained great name. Filled with great devotion, that king, a treasure of good qualities granted lovingly the village named after a tank (Kereyapalli) to the god Shaṇmukha for food offerings.

LL. 27-46.

A lion to the elephants the enemies with bad qualities, a fierce gale to the clouds the hostile kings, an axe to the trees the enemy kings, a thunderbolt to the mountains the fierce kings, before whom enemies bow, Vīra-Ballāḷa, born of the great Yādava race, became famous over earth.

A dependant on his lotus feet :—

A Manmatha in form, a Kalpa tree to the *māgadhas* (bards), a wild fire to the forest, the enemies, a Garuḍa to the chiefs of serpents the enemies, an elephant to the lotuses the enemy daṇḍanāthas (generals), a treasure of great fame, the sole Hanumān for valour, an adamant cage to those who take refuge in him, was the minister Mahādēva. A treasure of human achievements (*purushārtha*), an ornament of honour, a bee in the lotus the holy and divine feet of Kēdāra, an adaman-

tine cage to the refugees, a Bhīma in battle to the titled, before whom the enemy bends down, a dependant on the lotus feet of king Ballāḷa, and an adamantine cage to those who take refuge in him—thus prospered Mahādēva.

LL. 47-69.

Be it well. While the refuge of the whole universe, favourite of the goddess of wealth and earth, king of kings, supreme lord, supreme master (parama-bhṭṭāraka), a sun to the firmament the Yādava family, crest-jewel of righteousness, king over Male chiefs, champion over Malapas, terrible in battle, possessed of valour unassisted by others, Śanivārasiddhi, Giridurgamalla, niśśanka-pratāpa-chakravarti-Hoysalarāya Vira Ballāḷadēva, made the whole earth subject to his rule (undige-sādhyam māḍi) with his sword shining in his arms, and was ruling in peace and happiness in his residence in Madhuvana on a bank of the Tungabhadra:—

LL. 70-88.

Be it well. Possessed of all good attributes, the illustrious mahāpradhāna-sēnādhipati, lord over seventy-two officers, ruler of innumerable regions, master of all wealth, an adamantine cage to those who take refuge in him, worshipper of the holy feet of the god Kēdāradēva, destroyer of enemy troops, Mahādēva-daṇḍanāyaka, with the permission of his master Vira Ballāḷadēva, on the new moonday in the dark half of Phālguna in the year Krōdhana, being the 1127th year of the Śaka king, on Vaḍḍavāra, on the occasion of a solar eclipse renewed with respect, the gift made previously by Kṛishṇarāja to the god Svāmīdēvar (Shaṇmukha) and lost after a long lapse of time and now restored permanently by the minister of the king Ballāḷa.

LL. 88-94.

When Mahādēva-chamūpa of unshakable courage made the gift of Kereyapaḷḷi, Viṣṇu-kara-brahmachāri obtained it for offering food to the god Guha (Shaṇmukha). A bee at the lotus feet of Viṣṇu, worshipped by the gods beginning with Indra, versed in all arts was the famous Viṣṇu-kara-Brahmachāri-dēva on earth.

LL. 95-121

The western boundary of that Kereyapaḷḷi:—the white cluster of stones (belguppe) to the south of the foot-path leading from that village to Honnoreyapaḷḷi and Lakkheya's bund directly to the north of that cluster of stones. The northern boundary of the village:—Oṛavina-kuppe to the south of Siṇḍūr and Kaḍavina-betta to the east of it. The eastern boundary of the village:—the hill Dēvagiri extending southwards, etc. The southern boundary of the village:—no need to use many words to explain this [The meaning of the phrase *eraḷeḍegam svāmi-bēdham illappadu* is not clear]. Therefore he who lovingly protects this charity will get the merit of giving away thousand cows to Brahmans with gifts of money at the time of a solar eclipse in Kurukshētra, Guhakshētra and Kāśikshētra.

But in case one destroys this charity puffed with pride, he will immediately incur the great sin of killing those cows and Brahmans. Whether it be one's own gift or gift made by others, whoever is the ruler of the earth and to whom the land belongs gains the fruit of making the gift. He who confiscates land given away by oneself or by others will be born as a worm in ordure for sixty thousand years. He who seizes a cow or land of the size of a cubit (*ratnikā*) or even of an inch will suffer in hell till the time of the universal dissolution. The evil man who says "Whence is this śāsana?", "Who gave this śāsana?", "Why should I carry out this śāsana" will descend quickly to the terrible hell Raurava.

Good fortune. Prosperity.

Note.

This record was discovered in a shrine close to the Shanmukha temple on the Kumārasvāmi hill. It is of great interest as it records a grant of land for the temple of Shanmukha which is rather unusual in the Mysore State and its adjoining territory, gifts of lands to the temples of Vishṇu, Śiva and Durgā being the most common. It is not a fresh grant of land but the restoration of a previous grant made several centuries before by the Rāshtrakūṭa king Raṭṭaramēru Śubhatunga Kṛishṇarāja. Who this Kṛishṇarāja was, whether he was the Rāshtrakūṭa king Akālavārsha Śubhatunga Kṛishṇa II (c. 884-913) or Akālavārsha Kṛishṇa III (939-968) cannot be definitely ascertained. Probably he was the latter king.

The restoration of the grant is said to have been made by a general called Mahādēva serving under the Hoysaḷa king Ballāḷa. The date of the new grant is given as Ś1127 Krōdhanasam, Phāl. ba 30 Vaddavāra, solar eclipse which corresponds to 11th March A. D. 1206, a Saturday and a day of solar eclipse according to Svāmikannu Pille's Ephemeris. In other words the restoration of the grant was effected after a lapse of three centuries from the date of the original gift.

The donee is named Vishṇukara-brahmachāri and he is stated to be a devotee of Vishṇu. Although the grant itself is made for services in the Shanmukha temple, the donee who managed the grant was a Vaishṇava.

The village granted Keṛeyapaḷli is within a short distance of the hill where the temple of Shanmukha is found. Siṇḍūr is probably the same as Saṇḍūr, the capital of the Raja of Sandur and is also situated nearby. The hill Dēvagiri is evidently the Kumārasvāmi hill on which the temple is situated.

There is a peculiar tradition in connection with this temple of Shanmukha. Women are not allowed to see the god and special precautions are taken by the temple authorities to see that no female is found on the road opposite the temple at the time of offering worship to the god. It is said that if any woman disobeys this injunction she will become a widow for seven incarnations. The story is related that Pārvati the mother of the god Shanmukha went in search of a bride

for the god and reported later that she had found a girl exactly like herself. Shapmukha refused to marry her stating that she should be looked upon like a mother by him since Pārvati stated that she resembled her closely. But Pārvati was enraged at his disobedience of her words and Shapmukha is said to have in return vomitted all the milk he had drunk at her breast and the spot where he did so became full of *vibhūti* (holy ash) and cursed that no woman should see him. At some distance from the temple white mud of a peculiar softness is found in the earth and is dug up once in three years and distributed by the temple authorities as *prasāda* to pilgrims. This white earth or Kumārasvāmi-vibhūti as it is called, is believed to have miraculous powers of curing diseases and warding off evil spirits and is much sought after.

The imprecation includes a well-known Kannaḍa verse which contains a threat that he who destroys the grant will go to Raurava Hell.

The worship of Shapmukha is very ancient going to the days of the Mahābhārata which contains the story of his conquest of Tārakāsura and his miraculous birth on *śara* grass is related there and also in the Rāmāyaṇa. The Kadamba kings call themselves as svāmi-mahāsēna-pādānudhyāta, meditators on the sacred feet of the God Mahāsēna (same as Shapmukha). The name Svāmi when used alone generally indicates Shapmukha. Thus Svāmi Malai near Kumbhakōnam in Tanjore District contains a temple of Shapmukha and is hence so called. He is generally depicted as Kumāra or an unmarried boy. But certain stories describe him as having a wife named Valli. His temples are often found situated on hill tops.

50

At the village Chōranūr, in the Kūḍlagi Taluk, Bellari District,
on a stone standing in the street opposite the Virabhadra temple.

Size 5' × 2'

Kannaḍa language and characters.

ಬಳ್ಳಾರಿ ದಿಬ್ಬಿಕ್ಕು ಕೂಡ್ಲಗಿ ತಾಲ್ಲೂಕು ಚೋರನೂರು ಗ್ರಾಮದ ವಿರಭದ್ರ ದೇವಸ್ಥಾನಕ್ಕೆ ಎದುರುಗಡೆ
ಬೀದಿಯಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 5' × 2'.

1. ನಳನಾಮ ಸಂವತ್ಸರ
2. ದ ಅಶ್ವಿಜ ಶು ಕಿಂಞಿ ರಾಜ ಶ್ರೀ
3. ಗುಡೆಕೋಟೆ ಸೊಂಡುರ ರಾ
4. ಜಪನಾಯಕ ಅಯ್ಯನವರಾ
5. ದೇಸ [ದಿ] ನಾಯಂದರಾ || ಡೆ
6. ಲಿಮಿನಾಯಕರು ಚಕ

7. ದ ಕಾಪು ಸೀಮೆಗೆ ಹೆಡಿಗೆ
8. ಉಲು ಬಂಡಿ? ದರಿಗೆ ಮಿ
9. ತ ಸಂತಾನ ಚಿಕುಸೀಮೆ
10. ಗೆ ಕೆಕುಳಿಯಲ
11. ಸೂರ್ಯ ಚಂದ್ರಾದಿಗಳೆಲ್ಲವರಿ
12. ಸುಖವರಿ.

Note.

This record registers the remission of certain taxes on the barbers granted by the Chief Rājapanāyaka-ayya of Sonḍūr, in the Gudikote kingdom. The chief of the barbers is named Chelimināyaka. It is stated that in the province of Chikadakāre-sime, taxes named *hedige* (tax on head loads), *ulu* [*hu*], tax on carts, *mitasantāna* (limited children?) are remitted and in the province of Chikeru some tax *tekulati*?, (the meaning of which is not clear) seems to have been remitted. This exemption was to be perpetual, to last for as long as the sun and moon endure.

The grant is dated Naḷa Sam. Āṣviyuja śu 10. No Śaka year is given. The characters seem to belong to the seventeenth century A.D. Taking Ś 1598 Anaḷa, the date will correspond to October 6th 1676 A. D.

51

At the same village Chōranur, on a stone in the Virabhadra temple.

Size 3' X 5'

Kannada language and characters.

ಅದೇ ಚೋರನೂರು ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 3' X 5'.

1. ಶುಭಮಶ್ವ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯದ್ಭುಜ ದ
2. ಯ ಶಾಲಿವಾಹನ ಶಬ ಸಾ ೧೪೭೯ನೆಯ
3. ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೨ ಯಲು
4. ಶ್ರೀ ಮತು ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ
5. ಸದಾಸಿವರಾಯ ವ:ಹಾರಾಯರ ಹೂಪದ
6. ಮಲ್ಲಪ್ಪನಾಯಕರ ಕಾರ್ಯಕೆ ಕರ್ತರಾದ ಭೃಂಹ ರಾ
7. ಉತರು ಚೋರಮನೂರ ಗುಡಸೇನ ಬೋವರು ಬ
8. ದಾಗಿ ಕಂಮಾಳಿಗೆ ಹಾಕಿ ಕೊಟ್ಟ ಶಾಸನ ನೀಲು
9. ವರುಷ ೧ ಕೆ ಯಬರು ವರಹ ೩ ಮೂಟುವರ
10. ಹಾನು ಕೊಟುಯಹುದು ನಿಮಗೆ ಹಳಿ ೧
11. ಕೆ
12.

Note.

This record belongs to the reign of Sadāśiva, king of Vijayanagar and records a grant made to smiths by Brahmarāvuta, agent for the affairs of Haḍapada Mallappa-nāyaka, a subordinate of the king, to the gauḍa, sēnabōva, carpenter and smith of Chōramanūr (same as the village Chōranūr). The terms of the grant are not clear as the last 2 lines cannot be clearly made out. Two groups, one group probably consisting of the shanubhog and gauḍa and the other consisting of the carpenter and smith had to pay 3 varahas per year and in return some remissions seem to have been made of the taxes payable by them for the village.

The grant is dated Ś 1469 Sādhārāṇa sam, Kār. ba 3. Ś 1469 is however Plavanga; apparently it is a mistake for Ś 1472 which corresponds to the cyclic year Sādhārāṇa. Taking the latter year the date corresponds to October 28, 1550.

52

At the same village Chōranūr, on a slab near the entrance of the Hanumantarāya temple.

Size 3' × 8'

Kannaḍa language and characters.

ಅದೇ ಜೋರನೂರು ಗ್ರಾಮದ ಹನುಮಂತರಾಯ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ಎಡಗಡೆ ಗೋಡೆಗೆ
ಒರಗಿಸಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ 3' × 8'.

1. ಪ್ರಮೋದೂತ ಸಂವ
2. ತ್ವರದ ವೈಕಾಖ
3. ಶುದ್ಧ ೧ ಯಲು ರಾ
4. ಬ ಶ್ರೀ ಗುಡಿಕೊಟೆ
5. ಸೊಂಡೂರ ಯಂಮಡಿ
6. ರಾಜಪನಾಯಕ ಆ
7. ಯ ನವರ ಸಹೋ
8. ದರ
9.
10.
11.
12.
13.

Note.

The lower portion of this inscription is very clumsily engraved and the letters cannot be clearly made out. The remaining lines seem to record a grant by a brother of Immaḍi Rājapa Nāyaka Aya of Soṇḍūr in Guḍikōṭe. This chief was probably a son of Rājapa Nāyaka of the previous record (No. 50). The inscription is not dated in the Śaka era. The date is given as Pramôḍūta sam. Vaiś. śu 1. Pramôḍūta here is probably Ś 1612 Pramôḍa, 14 years after the previous grant and the date may correspond to 31st March 1690, taking Adhika Vaiśākha as the month meant.

53

MYSORE DISTRICT.

(Supplementary Inscriptions.)

MYSORE TALUK.

In the Mysore City, on a brass plate in the shape of a lotus called Santânâmbuja framed and kept in the Jagan Mohan Palace, Mysore: composed during the reign of the Mysore King Krishnarāja Voḍeyar III.

KANNADA CHARACTERS.

Language Sanskrit and Kannada.

ಮೈಸೂರು ಜಗನ್ನೋತನ ಬಂಗಲೆಯಲ್ಲಿ ಹಿತ್ತಾಳೆ ತಗಡಿನ ಮೇಲೆ ಕೆತ್ತಿ ಇಟ್ಟಿರುವ ಮೈಸೂರು
ಮಹಾರಾಜರ ವಂಶಾಂಬುಜ.

ಮೇಲುಭಾಗದಲ್ಲಿ.—

1. ಶ್ರೀಮಹೀಶ್ವರ ಪುರವರಾಧೀಶ ಶ್ರೀಕೃಷ್ಣರಾಜೇಂದ್ರ ಕಂಠೀರವರ ವಂಶಾವತರಣ ವೈಭವ ವಿವರಣ ಚೋರ್ಣಕಾ ಪ್ರಾರಂಭಃ || ಶ್ರೀರಸ್ತು || ಸ್ತುತಿ ಶ್ರೀಮಚ್ಚಂದ್ರವಂಶ ಮುಕ್ತಾಪರಾಯಮಾನ ಯದುಸಂತತಿ ಸಮುದ್ರವ ದಾದಿ ಯದುಮಹಾರಾಜಕುಲ
2. ಲರಾಮ ಧೂತ ಬೃಹದ್ವಿಟ್ಟಚ್ಚಾಮರಾಜ ತನೂಜ ಹಿಮರಾಜಾತ್ಮಜ ಮಹಾ ಚಾಮರಾಜ ತನೂಭವ ಬೆಟ್ಟಚ್ಚಾಮ ರಾಜನಂದನ ಹಿಮರಾಜಾಚ್ಚಾ ಪರಿಪಾಲಕ ಚಾಮರಾಜ ಪ್ರಿಯತನಯ ಬೆಟ್ಟಚ್ಚಾಮರಾಜ ಕರುಣಾಕಟಾಕ್ಷ ಸಮಾಸಾದಿತಮಹಾರಾಜಾಧಿಪತ್ಯ ಧಾರೇಯ | ರಾಜಾಧಿರಾ
3. ಜ ಕರ್ಣಾಟಕ ಜನಪದರಾಜ್ಯಲಕ್ಷ್ಮೀತಾಟಂಕಾಯಮಾನ | ಮಹೀಶ್ವರನಗರ ಶ್ರೀರಂಗಪಟ್ಟಣಾಭಿಧಮಹಾಸಂಸ್ಥಾನ ವಿದ್ಯೋತಮಾನ ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ರಾಜ ಕ್ಷಿಪಾಲ ಕುರಾನಂದನ ಚಾಮರಾಜ ಮಹೀಶಾಲ ಪರಿಪಾಲಿತ ಮಹಾರಾಜ್ಯಧುರಂಧರ ಯುಮದಿ ರಾಜಸುಕೃತಸಂಪ
4. ತ್ವರಾಯಿತಮಹಾಧರ್ಮ ಪುಂಡರತ್ನಸಿರ್ಮಾಣಧುರೀಣಾಪ್ರತಿಮ | ಧುಜಬಲಪರಾಕ್ರಮ ಸಮುತ್ಥಾರಿತ ವೈರಿವರ್ಗ ರಣಧೀರ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಮಹಾರಾಜ ಹೃದಯಾನಂದಕರಾನೇಕಧರ್ಮೈಕನಿರತಮಾನನ ದೊಡ್ಡ ದೇವರಾಜ ನೃಪಾಲ ವರತನಯ | ನವಕೋಟಿ ನಾರಾಯಣ ಪದಾಲಂಕೃತ
5. ಸಮಸ್ತಮರ್ಯಾದಾದಿ ವ್ಯವಸ್ಥಾಪಕ ಚಕ್ರದೇವರಾಜ ಮಹಾರಾಜಾತ್ಮಜ ಕಂಠೀರವ ಮಹಾರಾಜತನೂಜ ದೊಡ್ಡ ಕೃಷ್ಣರಾಜ ಕುಲೋದ್ಭವ ಚಾಮರಾಜ ಸಮಾನಕ್ತ ರಾಜ್ಯಲಕ್ಷ್ಮೀ ಹೃದಯಾನಂದಕರ ಯುಮದಿ ಕೃಷ್ಣರಾಜ ಮಹಾರಾಜ ಪ್ರಿಯತನೂಜ ನಂಜರಾಜ ಮಹಾಸಾಂಮ್ರಾಜ್ಯ ಧುರಂಧರ

6. ಬೆಟ್ಟಹಾ ಮರಾಜ ರಾಜ್ಯಲಕ್ಷ್ಮೀ ಸ್ವಯಂವರ | ವರಾಯಮಾಣ ಸರ್ವಜನ ಸುಖತಾನಂದ ರಾಕಿವಾರಾಕಿ ಕೊನ್ನುದಾ
ಯಮಾನ | ದೇವದ್ರಾಕ್ಷಣ ಮನೋರಥ ಪರಿಪೂರಣ ಕಲ್ಪಶಾಖಶಾಖಾಯಿತ ಧುಜಲತಾಲಂಕಿತ | ಶ್ರೀಮಹಾ
ಮುಂಡಿಕಾಂಬಾಚರಣಾರವಿಂದ ಮಿಳಿಂದಾಯ

ಬಲಗಡೆ.—

7. ಮಾನಮಾನಸತಾಸಮಾಸಾದಿತ ಸಮಸ್ತ ಪುರುಷಾರ್ಥ ಪರಿಶೋಭಿತ ಸತ್ಯಸಂಧ ಕೋಟಿ ಪಂಚಾಕ್ಷರಿ ಪುರಶ್ಚರ್ಯಾ
ಪರಿತೋಷಿತ |
8. ಶ್ರೀಕಂಠೇಶ್ವರ ಕರುಣಾಕಟಾಕ್ಷವರ್ಣಪಾತ್ರ ಶ್ರೀಮನ್ಮುಮುಡಿ ಚಾಮರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮ ಧರ್ಮಪತ್ನೀ
ಕೇವಲನಂ
9. ಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾಣಃ | ಶ್ರೀಮದ್ರಾಜ್ಯಾಂಗಧರಾಗಿರಿಯುತಕೋಲ್ಲನ
10. ದಾನಂದ ವರ್ಷಶುಚಿಕ್ಷುಷ್ಣ ದ್ವಿತೀಯಾ ಚಂದ್ರವಾಸರ ಶ್ರವಣತಾರಾ ಮೃಗರಾಕಿ ಕನ್ಯಾಲಗ್ನ ಸಂಸಕ್ತಾಭಿ
11. ನೃ ಹೂರ್ತಸಮಯ ಶ್ರೀಚಾಮುಂಡಿಕಾಂಬಾ ಮಹಾಪ್ರಸಾದ ಪರಿಕಲ್ಪತಾವತಾರಃ ಸುಕೃತಿಸಂತತಿ
12. ಚಿಂತಾಮಣಿಃ | ಶಾರ್ಙ್ಗದಾರ್ಯಗಾಂಧೀರ್ಯ ಧೈರ್ಯ ಸೈರ್ಯ ಚಾತುರ್ಯೈಶ್ಚರ್ಯ ಸಾಂ
13. ದರ್ಯವಿದ್ಯಾವಿನಯಶಕ್ತಿ ರಾಜನೀತಿ ತೇಜಸ್ವಾಹಸಾದ್ಯನಂತ ಕರ್ಯಾಣಗುಣಗಣ ರತ್ನರತ್ನಾ
14. ಕರಾಯಮಾಣಃ | ಶಮದಮೃಕ್ಷಮಾದಯಾದಾಕ್ಷಿಂಣ್ಯಾದ್ಯಾತ್ಮ ಗುಣಾಲಂಕಿತಃ | ಸಿದ್ಧಾ
15. ಧೀಶಕ್ತಿಸುಜನಬೃಂದ ಜಗತ್ಪ್ರಾಣಾಯಮಾನ ಸಿದ್ಧಾರ್ಥವತ್ಸರ ಛೇದಕೃಷ್ಣ ತ್ರೈ
16. ಯೋದ್ಧೇಂದ್ರವಾಸರ ಬ್ರಹ್ಮತಾರಾಕಲಿತ ಕನ್ಯಾಲಗ್ನ ಸುಮುಹೂರ್ತ ಕ
17. ಣಾರ್ಜುನ ಮಹಾರಾಜ್ಯ ಪಟ್ಟಾಭಿಷಿತ್ತಃ | ಅಶ್ವೇಯನಗೋತ್ರಾಶ್ವರಾಯನ
18. ಸೂತ್ರಯುಕ್ತಾಪಾನುವರ್ತಿ ತುರಾಪುರುಷ ಪಿರಂಜ್ಯಗರ್ಭಗೋಸ
19. ಹಸ್ತವಸುಂಧರಾಗ್ರಹಾರಾದ್ಯನೇಕ ಮಹಾದಾನವಿಶರಣ ಸ
20. ಮೇಧಮಾನಕೀರ್ತಿ ಮಂಜರಿ ಪುಂಜವಿರಾಜಿತ ಸಕಲದಿಶಾ
21. ಮಂಡಲಃ | ಅಪರಿಮಿತ ವಾಪೀಕೂಪ ತಟಾಕದೇವಾ
22. ಲಯ ಗೋಪುರಾನ್ವ ಸತ್ಯಸೋಮಾನ ಸರಿತ್ಸೇತು ಮಂ
23. ಟಪ ಧರ್ಮಶಾರಾರಾಮಾದ್ಯನೇಕ ಧರ್ಮ
24. ಸಂಸ್ಥಾಪನ ಧುರೀಣಃ | ರಜತಖಿಲಪುರಸು
25. ಬ್ರಂಹ್ಮಂಣ್ಯಾದಿ ದಿವ್ಯಕ್ಷೇತ್ರ ವಿರಾಜಮಾ
26. ನದೇವತಾ ದರ್ಶನ ಸಮುದ್ರಪ್ರಮು
27. ಖ ಸಕಲ ತೀರ್ಥಯಾತ್ರಾಸ್ನಾನ
28. ಪಂಶುದ್ಧ ನಿಜಾಂತರಂಗಃ |
29. ಸಮಸ್ತ ಪ್ರಶಸ್ತವಸ್ತುಸು
30. ದೋಧಕ ಶ್ರೀತಾ
31. ಮುಂಡಾಲಪು
32. ನಿಪಂಟು | ವಿಷ್ಣು
33. ಕಥಾಪ್ರ
34. ತಿಪಾದಕ
35. ಶ್ರೀ
36. ಕೃಷ್ಣ
37. ಕಥಾ
38. ಸಾರಸಂ
39. ಗ್ರಹ | ಸ
40. ಕಲದೇವತಾ

41. ಧ್ಯಾನನವನಿಧ್ಯಾ
42. ತ್ಯಕ್ತ ಶ್ರೀತತ್ತ್ವನಿಧಿ |
43. ಅರ್ಯಭಿ ನಂದನೀಯ
44. ದಶರಥನಂದನ ಚರಿತ್ರ | ನಾ
45. ಗಂಧಿಕಾ ಪರಿಣಯ | ಸಮಸ್ತ ಕೋಶ
46. ಶಬ್ದಾಲಂಕೃತ ವಿದ್ಯಚಕ್ರಕೋಶ ಜೀವಾತುಚಂ
47. ದ್ರಿಕಾಮಂಡಲ ವಿಧಾಸುರ ಮಹಾಕೋಶ ಸುಧಾಕರ |
48. ಸೂರ್ಯಚಂದ್ರಾದಿ ವಂಶಾವತರಣ | ಗಣಿತಜ್ಞ ಮನೋರಂ
49. ಜಕ ಪ್ರಥಾವಳಿ ವ್ಯಾಖ್ಯಾನಕೃತ ಸಂಖ್ಯಾರತ್ನ ಕೋಶ | ಗ್ರಹಣದರ್ಶನ |
50. ದಶಾವಿಧಾಗ್ರವೃದ್ಧಿಕಾ | ಪೂರ್ಣತಾರಾಟಗನ್ನೋಹನಾದಿ ವಿಚಿತ್ರತರತುರಗಪ್ಪುತಿ
51. ವಿಲಸುತ್ಪತ್ತಿಪರಿಶೋಧಿತ ಚತುರಂಗ ಸಾರಸರ್ವಸ್ವ ಶ್ರೀಚಕ್ರಮಂಜರಿ ಶ್ರೀಮಚ್ಛಾಮುಂಡಿಕಾಂಬಾದಿಸ
52. ಮಸ್ತ ದೇವತಾಸ್ತೋತ್ರಾವಳಿ ಮಂಗಳಾಶಾಸನಾಪ್ನೋತ್ತರಾಪ್ನೋತ್ತರ | ಪುರಾಣ ಟೀಕಾದ್ಯನೇಕ ಗ್ರಂಥ ನಿರ್ಮಾಣಪ್ರಕಾಶಿ
53. ತ ಸಕಲ ಶಾಸ್ತ್ರಾರ್ಥ ಪಾಂಡಿತ್ಯ ವೈಧವಃ | ಭುಜಲಕ್ಷ್ಮೀದ್ವೀಪೇಂದ್ರ ಪರಿಮಿತ ಶಕಾಬ್ದಸಂಗತ ರಾಜ್ಯಪಟ್ಟಾಭಿಷೇಕಾದಿಪ
54. ವೈತಮುನಿದ್ವಾರ್ಥವರ್ಷ ಜೇಷ್ಠಾಸಿತ ತ್ರಯೋದಶೀ ಧಾಮವಾಸರ ರೋಹಿಣೀ ಕನ್ಯಾಲಗ್ನಾಭಿಜಿತ್ಯು ಹೂರ್ತಯಥಾ
55. ಶಾಸ್ತ್ರವಿಹಿತ ವರ್ಷವ್ಯವಸ್ಥಾಭಿಷೇಕ ಮಹೋತ್ಸವ ಸಮುತ್ಸೇಹಿತ ಮಹಾರಾಜತೇಜಃಪ್ರಧಾವಃ | ಶ್ರೀಮತ್ಸಮಸ್ತ

ಎಡಗಡೆ—

56. ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನನಿಧಿ ದೇಶಾವತರಣ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀ
57. ಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕರಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜ ಕ್ಷಿಪಾಲ ಪ್ರಮುಖನಿಧಿ
58. ನಿಜ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡರಾನುಧೂತ ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾ
59. ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಚಂಡಪ್ರಚಂ
60. ಡೋರ್ದಂಡ ರಿಪುಹಿಂಸಿರ ಮಾರ್ತಾಂಡ ರೋಹಿತವೀರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂ
61. ಖ ಚಕ್ರಾಂಕುತ ಕುಶಾರಮಕರ ಮತ್ಸ್ಯ ಶರಭಸಾಳ್ಯ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನು
62. ಮಧ್ವರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತಃ | ಶ್ರೀಮಹಾವಿಷ್ಣುರಿವಜಗತ್ಪಾಲ
63. ನಾಥಿಕಾರಧುರೀಣಃ | ಶಂಕರ ಇವನರ್ವಜ್ಞಃ | ಪಶ್ಚಿಮ ಇವಶಕ್ತಿಸಂಪನ್ನಃ |
64. ಬೃಹಸ್ಪತಿರಿವಪ್ರಜ್ಞಾಶಾಲೀ | ಶ್ರೀರಾಮ ಇವ ಸುಕೀರ್ತಿ ವೈಧವಃ | ಶ್ರೀ
65. ಕೃಷ್ಣ ಇವಧಕ್ತರಕ್ಷಕಃ | ಸುಬ್ರಹ್ಮಣ್ಯ ಇವನದಾನ್ಮದಾತಾ | ಸೂ
66. ರ್ಯ ಇವತೇಜಸ್ವೀ | ಚಂದ್ರ ಇವ ಏಕಾದ್ಯಕರಃ | ಇಂದ್ರಬವ ಐ
67. ಶ್ವರ್ಯಭೋಗನಂಪನ್ನಃ | ಹಿಮಾಚಲ ಇವಧೈರ್ಯವಾನ್
68. ವೀರಧದ್ರ ಇವಶಕ್ತುವಿದ್ಯಂಸೀ | ಕಾರಾಗ್ನಿರುದ್ರಇವ
69. ಪ್ರಚಂಡಕೋಪಃ | ಸಮುದ್ರ ಇವ ಗಾಂಧೀರ್ಯ
70. ವಾನ್ | ಬಲೀಂದ್ರ ಇವ ಓದಾರ್ಯವಾನ್
71. ಭೂಮಿರಿವಕ್ಷಮಾನ್ಯತಃ | ಹರಿಶ್ಚಂದ್ರ ಇ
72. ವನತ್ಯಪ್ರತಿಜ್ಞಃ | ಭೀಮ ಇವ ಪ್ರತಿಜ್ಞಾ
73. ತಾರ್ಥಸಾಧಕಃ | ಅರ್ಜುನ ಇವ
74. ಧನುರ್ವಿದ್ಯಾವಿಶಾರದಃ | ಸ
75. ಹದೇವ ಇವ ಧಾವಿಕಾರ್ಯ
76. ಪರಿಜ್ಞಾತಾ | ಚಿಂತಾಮ
77. ಣಿರಿವಚಿಂತಿತಾರ್ಥ

78. ಪ್ರದಾಯಕಃ | ಕ
 79. ಲ್ಲವ್ಯಕ್ತ ಇವ ಸ
 80. ವಾರ್ಧೀಶ್ವ
 81. ದಾಯ
 82. ಕಃ | ಆ
 83. ಕಾಶ
 84. ಇವ
 85. ನಿರ್ಫ
 86. ಪ್ರಃ | ಜನ
 87. ಕ ಇವ ಮ
 88. ಹಾ ಯೋಗೀ | ಧ್ರು
 89. ವ ಇವ ಬಾಲ್ಯವ್ರಾಪ್ತ
 90. ಮಹಾರಾಜಪದಃ ||
 91. ಮಾರ್ಕಂಡೇಯ ಇವ
 92. ದೀರ್ಘಾಯುಷ್ಯಾನ್ || ಶ್ರೀ
 93. ಚಾಮುಂಡಾ ಪದಾಂಧೋಜ ಧ್ರುಮ
 94. ರಾಯತಮಾನಃ | ಶ್ರೀಕಂಠೇಶ್ವರ ಪ್ರವಾ
 95. ದಲಬ್ಧ ಸರ್ವಸಾಮ್ರಾಜ್ಯಶಾಲೀ | ಶಿವಪೂಜಾಬ
 96. ದ್ವದೀಕ್ಷಾಧುರೀಣಃ | ನಂಜರಾಜವರ್ಮಾಭಿಧಮುಂಮ
 97. ಡಿ ಶ್ರೀಕೃಷ್ಣ ರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮಸ್ವರ್ವೋತ್ಕೃಷ್ಟೋ ಜಗದ್ವಿಪಾ

98. ತೋವಿರಾಜತೇ || — || ೯೦೯ || — || ಶಾಲೀವಾಹನ ಶಕ ವರುಷಗಳು ೧೭೮೩ನೇ ರಾದ್ರಿನಂವ

99. ತ್ವರದ ಮೈಶಾಖ ಶುದ್ಧ ೧೫ ಸ್ಥಿರವಾರಕ್ಕೆ ಸರಿಯಾದ ಸನ್ ೧೮೭೦ನೇ ಮೇ ತಾರೀಖು ೫೫೫ ಯೇಮಹಾ
 100. ರಾಜಸಂತಾನಾಂಬುಜವು | ಮೈಥವವಿವರಣ ಚಾರ್ಣಿಕಾಸಹ ಜಗತ್ತಿನಲ್ಲಿ ವೃದ್ಧಿಯುಂಪೊಂದಿ ಆ
 101. ಚಂದ್ರಾರ್ಕಮಾಗಿ ಯಿರಲೇಯೆಂದು ಜಗಜ್ಜನನಿಯಾದ ಶ್ರೀಚಾಮುಂಡೇಶ್ವರೀ ಅಮನವರು ದೀಕ್ಷಾ
 102. ಬದ್ಧರಾಗಿ ಪರಿಪಾಲನೆಯುಂಗೆಯುತ್ತಲಿಧಾರೆ || ಮಂಗಳಾನಿಧವಂತು || ಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ ||

(ಅಂಬುಜದ ಬುಡದಲ್ಲಿ.)

103. ಚಂದ್ರವಂಶೋತ್ಪನ್ನರಾದ ಮಹೀಶ್ವರ ಸಂಸ್ಥಾನವೆನಾಳುವ
 104. ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಅದಿಯದುರಾಯರ ಸಂತಾನಾಂಬುಜ ||
 105. ಸಂತಾನಾಂಬುಜ ಮಧ್ಯಸ್ಥ | ಸಿಂಹಾಸನವದಾಶ್ರಿತಃ | ಯದುರಾಯಾದಿ ಸಂಯುಕ್ತೋ | ರಾಜತೇ ಕೃಷ್ಣಧೂ
 106. ಮಣಿಃ || ೧ || ಧುತಲಿಸಿತಫಾಲಂರಮ್ಯ ರುದ್ರಾಕ್ಷಮಾಲಂ | ಕನಕಮಯನುಚೇಲಂ ಕಾಮನೀಯ ಸ್ವಲೀ
 107. ಲಂ | ಸದವನಪರಶೀಲಂ ಚಾರುತಾಮೋಂದು ಧಾಲಂ ಹೃದಯಕಮಲಮಧ್ಯೇ ಸಂತತಂ ಧಾವಯಾಮಿ || ೨ ||

(ಬುಡದ ಬದಲಲ್ಲಿ)

108. ಯೇಸಂತಾ
 109. ನಾಂಬುಜವಂ
 110. ಮೈಥವವಿವರಣ
 111. ಚಾರ್ಣಿಕೇಸಹ ||
 112. ಸರಿಗೆ ಚಂಪವನಮೊಂ

(ಬುಡದ ಎಡದಲ್ಲಿ)

113. ಮಿಗೆ ಚಿ
 114. ತ್ರದ ರಾಮಪ್ಪನ
 115. ಮಗ ಶಿರಾಧಿಕಾರಿ
 116. ಚಿತ್ರಗಾರ ಶಿಪ್ಪಣ್ಣ
 117. ಬರದು ಮತ್ತಿಶಿದ್ದು

ಅಂಟುಜದದಳಗಳಲ್ಲ.

(೧ನೆಯ ದಳ)

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|---|------------------------------------|
| 1. ೧ ನೆ | 9. ಕಂಠೇಶ್ವರ ಪ್ರಸಾದದಿಂ ಮೈಸೂರಲ್ಲ |
| 2. ಪಟ್ಟವಂ ನಾ | 10. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ನೀಡುವ |
| 3. ಉಪ ದ್ವಾರಕೀವಿಜಾ | 11. ರಂ ಶಿಕ್ಷಿತಿ ಪಾಳ್ಯಮಟ್ಟಿಗಳಂ ಸಾಧಿ |
| 4. ಪುರದಿಂದ ಬಂದ ಯದುವಂ | 12. ಶಿ ಮೈಸೂರ ಸಂಸ್ಥಾನವಂ ಮಾಡಿ ವಂ |
| 5. ಶೋತೃನ್ನ ಆದಿ ಯದುರಾಯರು ಶ | 13. ಶಾಭಿವೃದ್ಧಿಕರಮಾದ ಧರ್ಮಗಳಂ |
| 6. ಕ ೧೨೯೩ ನೆ ಸಾಧಾರಣ ಸಂ\|\| ಮಾಪತ್ತು ೩ ಲ್ಲಂ | 14. ಗೈದು ಅಳಿಕೆ ವರುಷ ೨೪ ಮಾ |
| 7. ಜನಿ ೧೩೨೨ ನೆ ಪ್ರಮಾಥಿ ೧೦ ಮೈಶಾಖ ಶ್ರು | 15. ಸ ೩ ದಿನ ೫ ಪಕ್ಷೀರು ೩ ಗಂ |
| ೫ ಸೋ | 16. ಡು ಮಕ್ಕಳು ೨ |
| 8. ಮವಾರದಲ್ಲ ಶ್ರೀ ಚಾಮುಂಡಾ ಶ್ರೀ | |

(೨ನೆಯ ದಳ)

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| 1. ೨ನೆ | 9. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮದಿಂದ |
| 2. ಪಟ್ಟವಂ ನಾ | 10. ದೇವ ಬ್ರಾಹ್ಮಣರುಗಳಂ ಪೂ |
| 3. ಉಪ ಆದಿ ಯದು | 11. ಜಿ ದುವೈನಗ್ರಹ ಶಿವ ಪ |
| 4. ರಾಯರ ಮಕ್ಕಳು ಹಿರೀ | 12. ರಿಪಾಲನೆಯಂ ಮಾಡುತ್ತ ರಾ |
| 5. ಬೆಟ್ಟಚಾಮರಾಜವಡೆರು ಶಕ | 13. ಜ್ಯ ಪರಿಪಾಲನೆಯಂ ಗೈದ ಅಳಿ |
| 6. ೧೩೩೧ ನೆ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಮಾ | 14. ಕೆ ವರುಷ ೩೫ ಮಾ ೫ ದಿನ |
| 7. ಪು ಶುದ್ಧ ೬ ಲ್ಲಂ ಜನಿ ೧೩೪೬ ನೆ ಶೋಭಕ್ಕತು | 15. ೧೮ ಪಕ್ಷೀರು ೪ ಗಂಡು |
| 8. ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಲ್ಲಂ | 16. ಮಗ ೧ |

(೩ನೆಯ ದಳ)

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| 1. ೩ ನೆ | 8. ನೆ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಮಾಪ |
| 2. ಪಟ್ಟವಂನಾಳು | 9. ಬಹುಳ ೫ ಲ್ಲಂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ |
| 3. ವಹಿರೀ ಬೆಟ್ಟಚಾಮ | 10. ಗಿ ನುಬದಿಂದ ಪ್ರಜಾಪರಿಪಾ |
| 4. ರಾಜವಡೆರ ಪುತ್ರ | 11. ಲನೆಯಂ ಮಾಡುತ್ತ ಪೃಥ್ವೀ ಸಾ |
| 5. ತಿಂಮಪ್ಪರಾ | 12. ಮಾಜ್ಯವಂಗೈದ ಅಳಿಕೆ ವರು |
| 6. ಜವಡೆರು ಶಕ ೧೩೫೬ ನೆ ಪ್ರಮಾದೀಚ | 13. ಪ ೧೯ ಮಾಸ ೨ ದಿನ ೨೮ ಪಕ್ಷೀ |
| 7. ಸಂವತ್ಸರದ ಅಶ್ವಿಣ ಬ ೫ ಲ್ಲಂ ಜನಿ ೧೩೮೧ | 14. ರು ೩ ಗಂಡು ಮಗ ೧ |

(೪ನೆಯ ದಳ)

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| 1. ೪ನೆ | 8. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮಕ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 9. ತತ್ಸರರಾಗಿ ರಾಜನೀತಿಯಂ ಕೂ |
| 3. ವ ತಿಂಮಪ್ಪರಾಜವಡೆರ ಪು | 10. ಡಿ ಪೃಥ್ವೀಪರಿಪಾಲನೆಯಂ ಮಾಡಿ |
| 4. ತ್ರ ಹಿರೀ ಚಾಮರಾಜರವಡೆರು | 11. ದ ಅಳಿಕೆ ವರುಷ ೩೪ ಮಾಸ ೧೦ |
| 5. ಶಕ ೧೩೮೬ ನೆ ಸ್ವಧಾನು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ | 12. ದಿನ ೧೪ ಪಕ್ಷೀರು ೨ ಗಂಡು |
| 6. ಶುದ್ಧ ೬ ಲ್ಲಂ ಜನಿ ೧೪೦೧ ನೆ ವಿಳಂ | 13. ಮಗ ೧. |
| 7. ಥಿ ಸಂವತ್ಸ [೮] ದ ಜ್ಯೇಷ್ಠಶುದ್ಧ ೫ ಯಲ್ಲು | |

(೫ನೆಯ ದಳ)

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| 1. ೫ನೆ | 8. ರದ ಮೈಶಾಖ ಶುಭಿ ಖಿಲ್ಲಾ ಪಟ್ಟಾಭಿ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 9. ಏತ್ತರಾಗಿ ಕೆಲವು ಶೀಮೆಗಳಂ ಸಾ |
| 3. ವ ಹಿರೀ ಚಾಮರಾಜ ರಸ | 10. ಧಿ ಅನೇಕ ಧರ್ಮಾಚರಣೆ ಮಾ |
| 4. ವಡೆರ ಪುತ್ರ ಹಿರೀ ಬೆಟ್ಟಚಾಮ | 11. ಡಿ ರಾಜ್ಯ ಪರಿಪಾಲನೆ ಮಾಡಿದ |
| 5. ರಾಜವಡೆರು ಶಕ ೧೪೧೫ ನೆ ಪರಿಧಾವಿ ಸಂ | 12. ಆಳಿಕೆ ವರುಷ ೩೯ ಮಾಸ ೯ |
| 6. ವತ್ಸರದ ಆಶ್ವೀಜ ಶುದ್ಧ ರಲ್ಲಿ ಜ | 13. ದಿನ ೨೨ ಪಕ್ಷೀರು ೩ ಗಂಡು |
| 7. ನಿಶಿ ೧೪೩೬ ನೆ ಶ್ರೀಮುಖ ಸಂವತ್ಸ | 14. ಮಕ್ಕಳು ೪ ಹೆಣ್ಣು ೪. |

(೬ನೆಯ ದಳ)

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| 1. ೬ನೆ | 8. ಯಲ್ಲು ಜನಿಶಿ ೧೪೬೫ ನೆ ಪ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 9. ರೀಧಾವಿ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ |
| 3. ವ ಹಿರೀ ಬೆಟ್ಟಚಾಮ | 10. ಶುಭಿ ೧೩ ಖಿಲ್ಲಾ ಪಟ್ಟಾಭಿಷಿತ್ತರಾಗಿ |
| 4. ರಾಜವಡೆರ ಪುತ್ರರಾದ ಯಂ | 11. ಶ್ರೀ ವೆಂಕಟೇಶ್ವರ ಪ್ರಸಾದದಿಂದ ಧ |
| 5. ಮಡಿ ಅಮ್ಮಪ್ಪರಾಜವಡೆರು ಶಕ ವರು | 12. ರ್ಮದಿಂದ ರಾಜ್ಯವಂಗೈದ ಆಳಿಕೆ |
| 6. ಪ ೧೪೩೪ ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವ | 13. ವರುಷ ೧೮ ಮಾಸ ೧೦ ದ್ವಿ |
| 7. ತ್ಸರದ ಧಾದ್ರಪದ ಬಹುಳ ೧೦ | 14. ೪ ಪಕ್ಷೀ ೫ ಗಂಡು ೧ |

(೭ನೆಯ ದಳ)

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| 1. ೭ನೆ | 9. ಬಾ ಕಟಾಕ್ಷದಿಂದ ಆಶನಿಪಾತ ಪಾ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 10. ತದಿಂದ ರಹಿತರಾಗಿ ಸತ್ಯದಿಂದ ರಾಜ್ಯ |
| 3. ವ ಯಂಮಡಿ ಅಮ್ಮಪ್ಪರಾ | 11. ಪರಿಪಾಲನೆ ಮಾಡಿದ ಆಳಿಕೆ ವ |
| 4. ಜವಡೆರ ತಂಮ ಬೋಳುಚಾಮ | 12. ರುಷ ೪ ಮಾಸ ೪ ದಿನ ೧೯ ಪ |
| 5. ರಾಜವಡೆರು ಶಕ ೧೪೪೧ ನೆ ಬಹುಧಾನ್ಯ | 13. ತ್ತೀರು ೪ ಗಂಡುಮಕ್ಕಳು |
| 6. ಸಂವತ್ಸರದ ಮೈಶಾಖ ಶುದ್ಧ ಲ್ಲಾ ಜನಿಶಿ ೧೪೯೪ | 14. ೪ ಹೆಣ್ಣುಮ |
| 7. ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ ಮಾಪಶುದ್ಧ ೫ ಲ್ಲಾ | 15. ಕ್ಕಳು ೪ |
| 8. ಪಟ್ಟಾಭಿಷಿತ್ತರಾಗಿ ಶ್ರೀ ಚಾಮುಂಡಾಂ | |

(೮ನೆಯ ದಳ)

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| 1. ೮ನೆ | 8. ಚಾಭಿಷಿತ್ತರಾಗಿ ಪೃಥ್ವೀ ಸಾಂಮ್ರಾಜ್ಯ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 9. ವಂ ಗೈಯುತ್ತ ಧರ್ಮದಿಂದ ಪ್ರಜಾ |
| 3. ವ ಬೋಳುಚಾಮರಾಜ | 10. ಪರಿಪಾಲನೆ ಮಾಡಿದ ಆಳಿಕೆ ವರು |
| 4. ವಡೆರ ಪುತ್ರ ಬೆಟ್ಟಚಾಮರಾಜವ | 11. ಪ ೧ ಮಾಸ ೯ ದಿನ ೨೬ ಪಕ್ಷೀರು |
| 5. ಡೆರು ಶಕ ೧೪೬೨ ನೆ ಸೌಂಮ್ಯ ಸಂವತ್ಸರದ | 12. ಗಳು ೧೩ ಗಂಡು ಮಕ್ಕಳು |
| 6. ಪಾಲ್ಗುಣ ಬಹುಳ ೧೦ ಲ್ಲಾ ಜನಿಶಿ ೧೪೯೯ ನೆ ಧಾ | 13. ೫ ಹೆಣ್ಣು ಮಕ್ಕಳು |
| 7. ತು ಸಂವತ್ಸರ ಆಷಾಢ ಬಹುಳ ೨ ಲ್ಲಾ ಪ | 14. ೧ ಸಹಾ |

(೯ನೆಯ ದಳ)

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| 1. ೯ನೆ | 4. ಡೆರ ತಂಮ ರಾಜವಡೆರು ಶಕ ವರು |
| 2. ಪಟ್ಟವಂ ನಾಳು | 5. ಪ ೧೪೬೫ ನೆ ಪರಿಧಾವಿ ಸಂ ಪಕ್ಷೀಶ್ವ ಶುದ್ಧ ೬ |
| 3. ವ ಬೆಟ್ಟಚಾಮರಾಜವ | 6. ಛಾಮವಾರದ್ವಲ್ಲು ಜನಿಶಿ ೧೫೦೧ ನೆ ಬಹುಧಾನ್ಯ ಸಂ |

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| 7. ಮೈಶಾಖ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾರ ರಾಜ್ಯಧಾರವಂ
ವಹಿ ಧರ್ಮ | 11. ಗಳಂ ಜೈಶಿ ರಾಜಮುಡಿ ಮೊದರಾದ |
| 8. ರಾಜ ಸಿಂಹಾಸನವಂ ಸಾಧಿ ಶಕ ೧೫೩೩ ನೆ
ಸಾಧಾರಣ ಸಂ ಜೈ | 12. ಧರ್ಮಗಳಂಮಾಡಿ ಲಕ್ಷ್ಮೀರಮಣ ಪ್ರಸಾ |
| 9. ತೃತುದ್ಧ ೭ ಲ್ಲೂ ಶ್ರೀರಂಗಪಟ್ಟಣದೊಳ್ ಸಿಂಹಾಸ
ನಾರೂ | 13. ದದಿಂ ವಿಷಹರಮಾಗಿ ಅಳಿಕೆ ವರು |
| 10. ಧರಾಗಿ ಪಟ್ಟಾಭಿಷೇಕವಂ ಪೊಂದಿ ಶತ್ರುರಾಜರು | 14. ಪ ೩೯ ಮಾಸ ೧ ದಿನ ೧೩ ಪಕ್ಷೀರು |
| | 15. ೮ ಗಂಡು ಮಕ್ಕಳು ೫ |
| | 16. ಹೆಣ್ಣುಮಗಳು |
| | 17. ೧. |

(೧೦ನೆಯ ದಳ)

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| 1. ೧೦ ನೆ | 8. ರಾಜವಡೆರ ಅಪ್ಪಾ ನುಸಾರಮಾಗಿ ಸತ್ಯಸಂಧ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 9. ರಾಗಿ ಮೇಲುಕೋಟೆಯಲ್ಲ ಕರ್ಯಾಣೆ |
| 3. ವ ರಾಜವಡೆರ ಮೊಂಮ | 10. ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾಡಿ ಪೃಥ್ವೀ ಸಾಂ |
| 4. ಕೃಳು ಚಾಮರಾಜವಡೆರು ಶಕ | 11. ಮ್ರಾಜ್ಯದಿಂ ಕೂಡಿ ಪ್ರಜಾಪರಿವಾಲನೆ |
| 5. ೧೫೨೯ ನೆ ಪರಾಧವ ಸಂವತ್ಸರದ ಆಪಾಧ | 12. ಗೈದ ಅಳಿಕೆ ವರುಷ ೧೯ ಮಾಸ ೧೦ |
| 6. ಬಹುಳ ೭ ಲ್ಲೂ ಜನಿ ೧೫೪೦ ನೆ ಪೈಂಗಳ ಸಂವ
ತ್ಸರ | 13. ದಿನ ೮ ಪಕ್ಷೀರುಗಳು ೭೫ ಮ |
| 7. ಆಪಾಧ ಶುದ್ಧ ೧೦ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷೇಕರಾಗಿ
ಶಿವಾಮಹರಾದ | 14. ಕೃಳು ೦ |

(೧೧ನೆಯ ದಳ)

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| 1. ೧೧ ನೆ | 8. ತಮಾಗಿ ಬಂದ ರಾಜ್ಯದೊಳ್ ಪಟ್ಟಾಭಿಷಿ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 9. ಕರಾಗಿ ಪೃಥ್ವೀ ಸಾಂಮ್ರಾಜ್ಯವಂಗೈಯು |
| 3. ವ ಚಾಮರಾಜವಡೆರ ಚಿ | 10. ತ್ತ ಪ್ರಜಾಪರಿವಾಲನೆಯಂ ಗೈದ |
| 4. ಕೃಪ್ತನಾದ ಯಂಮಡಿ ರಾಜವಡೆರು | 11. ಅಳಿಕೆ ವರುಷ ೧ ಮಾಸ ೫ ದಿ |
| 5. ಶಕ ೧೫೪೦ ನೆ ಪೈಂಗಳ ಸಂವತ್ಸರದ ಮಾರ್ಗ | 12. ನ ೦ ಪಕ್ಷೀರುಗಳು ೧೯ ಮ |
| 6. ಶಿರ ಬಹುಳ ೫ ಲ್ಲೂ ಜನಿ ೧೫೬೦ನೆ ಈಶ್ವರ ಸಂವ | 13. ಕೃಳುಗಳು ೦ |
| 7. ತ್ಸರದ ಮೈಶಾಖ ಶುದ್ಧ ೧೫ ಲ್ಲೂ ಕುಲಕ್ರಮಾಗೆ | |

(೧೨ನೆಯ ದಳ)

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| 1. ೧೨ ನೆ | 9. ಜಬಲ ಪರಾಕ್ರಮದಿಂ ಶತ್ರುಗಳಂ ಜೈ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 10. ಶಿ ನಾಜ್ಜಿ ಮೊದರಾದ ಪಂಚರತ್ನಾದಿ ಧ |
| 3. ವ ಯಂಮಡಿ ರಾಜವಡೆ | 11. ರ್ಯಗಳಂ ಮಾಡಿ ನೃಸಿಂಹಾನುಗ್ರಹವಂ ಪಡೆ |
| 4. ರ ದೊಡ್ಡಪ್ಪನ ಪುತ್ರರಾದ ರಣಧೀರ | 12. ದು ಅಜಾನುಬಾಹುವಾಗಿ ಬಲದಿಂ ಕೊ |
| 5. ಕಂಠೀರವ ನರಸರಾಜವಡೆರು ಶಕ ೧೫೩೮ ನೆ | 13. ಭೈ ಸಾಮ್ರಾಜ್ಯವಂ ಗೈದ ಅಳಿಕೆ ವರುಷ |
| 6. ರಾಕ್ಷಸ ಸಂ ಮೈಶಾಖ ಶುದ್ಧ ೧೪ ಸೋಮವಾ | 14. ೨೦ ಮ್ರಾ ೯ ದಿನ ೨೧ ಪಕ್ಷೀರು ೧೮೨ |
| 7. ರ ಜನಿ ೧೫೬೧ನೆ ಬಹುಧಾನ್ಯ ಸಂ ಕಾ | 15. ಗಂಡುಮಕ್ಕಳು ೩. |
| 8. ತೀರ್ತ ಶುದ್ಧ ೨ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷೇಕರಾಗಿ ಧು | |

(೧೩ನೆಯ ದಳ)

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| 1. ೧೩ ನೆ | 3. ರಣ ಧೀರ ಕಂಠೀರವ ನರಸ |
| 2. ಪಟ್ಟವಂನಾಳುವ | 4. ರಾಜ ವಡೆರ ತಂಮನ ಪುತ್ರ ದೊಡ್ಡ |

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| 5. ದೇವರಾಜವಡೆರು ಶಕ ೧೫೫೦ನೆ ಪ್ರಥಮ ಸಂ | 10. ಕವಂ ಡಾಮುಂದೀ ಬೆಟ್ಟಕ್ಕೆ ಹಂತವಂ |
| 6. ವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬ ೫ ಲ್ಲು ಜನಿತಿ ೧೫೮೨ನೆ | 11. ದೊಡ್ಡ ಬಸವನಂ ಸಹಾ ನಿರ್ಮಿತಿ ಧರ್ಮ್ಯ |
| 7. ಧಾದ್ರಪದ ಶುದ್ಧ ೧೦ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ | 12. ಕನರತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೧೩ |
| 8. ಮೈಸೂರಲ್ಲ ಪ್ರಣಯನೇಶ್ವರ ದೇವಾಲಯ ಗೋ | 13. ಮಾಸ ೫ ದಿನ ೬ ಪಕ್ಷಿರು ೫೩ |
| 9. ಪೂರವಂ ದೇವರಾಯ ಸಮುದ್ರವೆಂಬ ತಟಾ | 14. ಗಂಡು ೮ ಹೆಣ್ಣು ೩ |

(೧೪ನೆಯ ದಳ)

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| 1. ೧೪ನೆ | 9. ಮೊಹರು ಮೊದಲಾದ ಸಕಲ ಬರು |
| 2. ಪಟ್ಟವಂ ನಾಳು | 10. ದುರ್ಗಂ ಮಾಯಮರಾತಲುಗಳಂ ಸ |
| 3. ವ ದೊಡ್ಡ ದೇವರಾಜ ವ | 11. ಹಾ ಸಂವಾದಿತಿ ನವಕೋಟಿ ನಾರಾಯ |
| 4. ಡೆರ ಪುತ್ರ ಚಿಕ್ಕದೇವರಾಜ ವಡೆ | 12. ಐನೆಂದು ಪ್ರಸಿದ್ಧಿ ಪಡೆದು ಸಕಲ ಆಯ |
| 5. ರು ಶಕ ೧೫೮೨ನೆ ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ | 13. ಕಟ್ಟು ಮರಾಠಾ ವ್ಯವಸ್ಥಾಪನೆ ಗೈದು ಆ |
| 6. ಆಶ್ವಿಜ ಶುದ್ಧ ೧೨ ಲ್ಲು ಜನಿತಿ ೧೫೫೦ನೆ ಪರೀ | 14. ಳಿಕೆ ವರುಷ ೩೧ ಮಾಸ ೮ ದಿನ ೩ |
| 7. ಸಂ ಫಾಲ್ಗುಣ ಬ ೧೨ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ | 15. ಪಕ್ಷಿರು ೨೨ ಗಂಡು ಮಗ ೧ |
| 8. ಗಿ ಡಿಶೆಯಿಂದಾ ರಾಜಾ ಜಗದೇವನೆಂಬ | 16. ಹೆಣ್ಣು ೧ |

(೧೫ನೆಯ ದಳ)

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|----------------------------------|--------------------------------|
| 1. ೧೫ನೆ | 8. ರದ ಮಾರ್ಗತರ ಶುದ್ಧ ೧೫ ಲ್ಲು |
| 2. ಪಟ್ಟವಂ ನಾಳು | 9. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮದಿಂ ರಾ |
| 3. ವ ಚಿಕ್ಕ ದೇವರಾಜ ವಡೆ | 10. ಜ್ಞ ಪರಿಪಾಲನೆಯಂ ಗೈದ ಆ |
| 4. ಯರ ಪುತ್ರ ಕಂಠೀರವ ಮಹಾರಾ | 11. ಳಿಕೆ ವರುಷ ೯ ಮಾಸ ೩ ದಿನ \|\| ೦ |
| 5. ಜ ವಡೆರು ಶಕ ೧೫೫೦ನೆ ಪರೀಧಾವಿ ಸಂವ | 12. ಪಕ್ಷಿಯರು ೩ ಗಂಡು |
| 6. ತ್ವರದ ಪುಷ್ಯ ಬಹುಳ ೪ ಯಲ್ಲೂ | 13. ಮಕ್ಕಳು ೫ |
| 7. ಜನಿತಿ ೧೬೨೨ನೆ ತಾರಣ ಸಂವತ್ಸ | |

(೧೬ನೆಯ ದಳ)

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| 1. ೧೬ನೆ | 7. ನೆ ವಿಜಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 8. ಹುಳ ೧೩ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಮೇ |
| 3. ವ ಕಂಠೀರವ ಮಹಾರಾ | 9. ಲುಕೋಟೆಯಲ್ಲ ಆನೇಕ ಉತ್ಸ |
| 4. ಜ ವಡೆಯರ ಪುತ್ರ ವೆಂಮಡಿ ದೊ | 10. ವರ್ಗಂ ನಡೆತಿ ಧರ್ಮಶಾಲಿಗಳಾ |
| 5. ಡ್ಯ ಕೃಷ್ಣ ರಾಜ ವಡೆರು ಶಕ ೧೬೨೫ನೆ ಚಿತ್ರ ಛಾ | 11. ಗಿ ಆಳಿಕೆ ವರುಷ ೧೬ ಮಾಸ |
| 6. ನು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶುದ್ಧ ೧೨ ಲ್ಲು ಜನಿತಿ | 12. ೧೧ ದಿನ ೨೩ ಪಕ್ಷಿರು ೪೫ |
| ೧೬೩೬ | 13. ಗಂಡು ಮಕ್ಕಳು ೨ |

(೧೭ನೆಯ ದಳ)

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| 1. ೧೭ನೆ | 5. ದಿ ಡಾಮರಾಜ ವಡೆಯರು ಶಕ ೧೬೫೪ನೆ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 6. ವಿರೋಧಿಕ್ಕತು ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬಹುಳ ೬ |
| 3. ವ ವೆಂಮಡಿ ದೊಡ್ಡ ಕೃ | 7. ಮಂಗಳವಾರ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ದ |
| 4. ಪ್ಪರಾಜ ವಡೆಯರ ಪುತ್ರ ವೆಂಮ | 8. ಪ್ಪರಾದ ಸರ್ವಾಧಿ ಕಾರಿ ದಳ ಪತಿಗ |

9. ಇಂ ನಿಗ್ರಹಿಸರೋನುಗ ಉದ್ಯುಕ್ತರಾ
10. ಗಿ | ಆಳಕೆ ವರುಷಗಳು ೨ ತಿಂಗಳು

11. ೨ ದಿನ ೨೮ ಪಕ್ಷಿಯರುಗಳು
12. ೩ ಮಕ್ಕಳು || ೦ ||

(೧೮ನೆಯ ದಳ)

1. ೧೮ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ವಂಮಡಿ ಚಾಮರಾ
4. ಜ ವಡೆರ ತಂಮ ಯಂಮಡಿ ಕೃ
5. ಪ್ಪರಾಜವಡೆರು ಶಕ ೧೬೫೪ನೆ ವಿರೋಧಿ
6. ಕೃತ್ವಂವತ್ಸರದ ಆಶ್ವಿಜ ಬಹುಳ ೪ ಶುಕ್ರವಾರದಲ್ಲು
7. ಜುನಿ ೧೬೫೬ನೆ ಆನಂದ ಸಂ|| ಚೈತ್ರ ಬ ೧೦ಲ್ಲು
ಮುಖ್ಯಾಧಿ

8. ವಿಕ್ರರಾಗಿ ತಂಮ ಅಂಜನಿಗೆ ದ್ವೀಪಿಗಳಾದ
9. ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಕ್ರಯಕ್ಕೆ ತೆ
10. ಗದುಕೊಂಡು ಹೈದರಖಾನನಿಂದ ನಿಗ್ರಹ
11. ಶಿಶಿ | ಕ್ರೀತ ಸೇವಕನಾದ ಪತ್ತೇಖಾನನ ಮಗ
12. ಹೈದರ ಖಾನನಿಗೆ ಸೇನಾಧಿಪತ್ಯನವಾಬ್ಬ
13. ಹದರನೆಂಬ ಹೆಸರು ಕೊಟ್ಟು || ಆಳಕೆ
14. ವರುಷ ೩೧ ಮ್ನಾ ೯ ದಿನ ೨೧ ಪಕ್ಷಿಯ
15. ರು ೮ ಗಂಡು ೫ ಹೆಣ್ಣು ೪

(೧೯ನೆಯ ದಳ)

1. ೧೯ನೆ
2. ಪಟ್ಟವಂನಾಳು
3. ವ ಇಂಮಡಿ ಕೃಷ್ಣರಾಜ
4. ವಡೆಯರ ಪುತ್ರ ನಂಜರಾಜ
5. ವಡೆರು | ಶಕ ೧೬೮೫ನೆ ಚಿತ್ರಧಾನು ಸಂ
6. ವತ್ಸರದ ಮೈಶಾಖ ಶುದ್ಧ ೫ಲ್ಲು ಜುನಿ ೧೬೮೫ನೆ
7. ವೈಯಸಂವತ್ಸರದ ನಿಜ ಚೈತ್ರ ಬಹು

8. ೪ ೧೩ ಯಲ್ಲು ಪಟ್ಟಾಧಿಪ್ತರಾಗಿ
9. ದಳಪತಿಯಾದ ನವಾಬ ಹೈದರ
10. ಖಾನನೊಡನೆ ಸೇನೆಯಂ ಕಳು
11. ಕಿನಿ ಚಿತ್ರದುರ್ಗವಂ ನಗರವಂ
12. ಸಾಸಾಧಿಶಿ|| ಆಳಕೆ ವರುಷ
13. ೪ ಮಾಸ ೩ ದಿನ ೧೨ ಪ
14. ತ್ವೀರು || ೦ ||

(೨೦ನೆಯ ದಳ)

1. ೨೦ನೆ
2. ಪಟ್ಟವಂ ನಾ
3. ಉವ ನಂಜರಾಜ ವ
4. ಡೆಯರ ಧಾತ್ಯ ಯಂಮಡಿ ಬೆ
5. ಪ್ಪರಾಜವಡೆರು|| ಶಕ ೧೬೮೨
6. ನೆ ಪ್ರಮಾಧಿಸಂ ವತ್ಸರದ ಧಾದ್ರಪದ ಶುದ್ಧ ೫ಲ್ಲು
7. ಜುನಿ ೧೬೮೩ನೆ ವಿಕೃತಿ ಸಂವತ್ಸರದ

8. ಶ್ರಾವಣ ಬಹುಳ ೧೦ಲ್ಲು ಪಟ್ಟಾ
9. ಭಿಷಿಕ್ತರಾಗಿ ರಾಜ್ಯಧಾರವಂ ಮಾ
10. ದಿದ ಆಳಕೆ ವರುಷ ೬ ಮಾಸ ೧ ದಿನ
11. ೮ ಪಕ್ಷೀರು || ೦ || ಆ ವೇಳೆಯಲ್ಲ ದ
12. ೪ಪತಿಯಾದ ನವಾಬು
13. ಹೈದರಖಾನನು ಯ
14. ದ್ವನು ||

(೨೧ನೆಯ ದಳ)

1. ೨೧ನೆ
2. ಪಟ್ಟವಂ ನಾ
3. ಉವ ಯಂಮಡಿ ಬೆಟ್ಟ
4. ಪ್ಪರಾಜವಡೆರು|| ಶಕ ೧೬೮೩ನೆ
5. ಪ್ಪರಾಜವಡೆರು|| ಶಕ ೧೬೮೩ನೆ
6. ವಿಜಯ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಬ ೨ ಸೋಮ
ವಾರ
7. ಹಸ್ತನಕ್ಷತ್ರದಲ್ಲ ಜುನಿ | ೧೬೮೫ನೆ ದುರ್ಮುಖ ಸಂ
8. ವತ್ಸರದ ನಿಜ ಧಾದ್ರಪದ ಶು ೧೫ಲ್ಲು ಮುಖ್ಯಾಧಿ

9. ವಿಕ್ರರಾಗಿ ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೇಶ್ವರ ಪ್ರ
10. ನಾದಕ್ಕೆ ಪಾತ್ರರಾಗಿ ಶಿವಪೂಜಾ ಧರಂಧ
11. ರ ಕೋಟಿ ಪಂಚಾಕ್ಷರಿ ಮಂತ್ರ ಪುರಸ್ಕಾರ್ಯ ಪೂ
12.ರ್ವಕ ಪುತ್ರಕಾಮೇಷ್ಟಿಯೆಂಬೊಡಿ ಸತ್ಯಸಂ
13. ಧರನಿಶಿ ಧರ್ಮೈಕನಿರತರಾಗಿ ಆಳಕೆ
14. ವರುಷ ೧೯ ಮಾಸ ೬ ದಿನ ೨೫ ಪ
15. ತ್ವೀರು ೧೦ ಗಂಡು ಮಕ್ಕ
16. ೪ ೪ ವಂಶವ್ಯ
17. ದ್ವಿ

(೨೨ನೆಯ ದಳ)

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| 1. ೨೨ನೆ | 7. ಶ್ರೀ ಕೃಷ್ಣರಾ |
| 2. ಪಟ್ಟವನ್ನಾಳು | 8. ಜೇಂದ್ರ ವಡೆ |
| 3. ವ ಮುಮ್ಮಡಿ ಚಾಮರಾ | 9. ಯ ಬರ್ಹದ |
| 4. ಜೇಂದ್ರರ ಪುತ್ರ ಅಳಿದ ಮಹಾ | 10. ರವರ ಭಾವ ಚಿ |
| 5. ಸ್ವಾಮಿಯವರಾದ ನಂಜರಾ | 11. ತೃ \|\| ವೈಭವ ವಿವ |
| 6. ಜ ವರ್ಮಾಭಿಧ ಮುಮ್ಮಡಿ | 12. ರಣ ಗದ್ಯ |
| | 13. ಸಹ \|\| |

ಅದೇ ಹಿತ್ತಾಳೆ ತಗಡಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಕೆತ್ತಿರುವ ಸಂತಾನ ವೃಕ್ಷದಲ್ಲಿರುವುದು.

ವೈಭವಗದ್ಯ— (ಪಟದಲ್ಲಿರುವಂತೆಯೇ ಇದೆ)

ಬುಡದಲ್ಲಿ—

1. ಚಂದ್ರ ವಂಶೋತ್ತಮರಾದ ಮಹೀಶ್ವರು
2. ಸಂಸ್ಥಾನದ ರಾಜಾಧಿರಾಜ ಮಹಾರಾ
3. ಜರುಗಳ ಸಂತಾನ ವೃಕ್ಷದ ಭಾವ ಚಿತ್ರಬರದುಯಿದೆ.

(ಅದರ ಕೆಳಗೆ)

1. ಶ್ರೀಮತ್ಕರ್ನಾಟಕರಾಜ್ಯ ಶ್ರೀ
ಮಹೀಶ್ವರ ಮಹೀಧುಜಾಂ | ಚಂದ್ರವಂಶ
ಯದುಕ್ಷಾಧ್ಯ | ತ್ವರಾಂಭೋಧಿ ಹಿಮತ್ಪಿಷಾಂ ||
- || ೧ || ಯದುರಾಯಾದಿ ಭೂಪಾನಾಂ | ಸಂ
ತಾನಾಡ್ಯಸುರದ್ರುಮಃ | ಚಕ್ರವರ್ತಿ
ಸಹಸ್ರಾಂಶು | ಪರೈಶ್ಚಿ ತ್ರೀವಿ
ರಾಜತೇ || ೨ ||

(ಇದರ ಪಕ್ಕಗಳಲ್ಲಿ)

Right.

ಯೇ ಸಂತಾನ ವೃಕ್ಷವಂ
ಸರಿಗೆ ಚಂದ್ರನ ವೊಂ
ಮಗ ಚಿತ್ರದ ರಾಮಪ್ಪನ

Left.

ಮಗ ಶಿರಾಧಿಕಾರಿ ಚಿತ್ರ
ಗಾರ ಶಿವಪ್ಪನು ಬರದು
ವೃತ್ತಿಬಿದ್ದು ||
ಯಾ ತಗದು ಕೆತ್ತಿದ್ದು ಶಿವಾಚಾರಿಯು

ಅದೇ ಸಂತಾನ ವೃಕ್ಷದ ಮಧ್ಯ ಮಂಡಲದ ಅಂತರ್ಮಲಯದಲ್ಲಿ—

ಸಂತಾನಾಗಮ ಮಧ್ಯಸ್ಥ ಸ್ನಿಂಹಾನನ ಪದಾಶ್ರಿತಃ ||
ಸತೀಸುತಾದಿ ಸಂಸೇವ್ಯೋ ರಾಜತೇ ಕೃಷ್ಣ ಭೂಮಣಃ ||

ಅದೇ ಮಂಡಲದ ಬಹಿರ್ಮಲಯದಲ್ಲಿ—

ಭೂತಲಸಿತವಾಲಂ ರಮ್ಯ ರುದ್ರಾಕ್ಷ ಮಾಲಂ |
ಕನಕಮಯ ಸುಚೇಲಂ ಕಾಮನೀಯಸ್ತರೀಲಂ ||
ಸದವನ ಪರಶೀಲಂ ಹಾರು ಚಾಮೇಂದ್ರದಾಲಂ |
ಹೃದಯಕಮಲಮಧ್ಯೇ ಸಂತತಂ ಭಾವಯಾಮಿ ||

ಅದೇ ಸಂತಾನ ವೃಕ್ಷದ ಕೆಳಭಾಗದಲ್ಲಿರುವ ದಳಗಳಲ್ಲಿ.

(1ನೆಯ ದಳ)

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| 1. ೧ನೆ ಪಟ್ಟ ಅಡಿ | 6. ಅಳಿಕೆ ವರುಷ ೨೪ ಮ್ವಾ ೩ ದಿನ ೫ |
| 2. ಯದುರಾಯರು ಶಕ ೧೨೯೩ | 7. ಶ್ರೀ ಚಾಮುಂಡಾ ಶ್ರೀಕಂಠ ವೃತ್ತ |
| 3. ನೆ ಸಾಧಾರಣ ಸಂ ಮಾಘ ಶು ೩ | 8. ಕ್ಷ ಯವರಿಗೆ ಪತ್ನೀರು ೩ ಗಂ |
| 4. ಲ್ಲ ಜನಿ ೧೩೨೨ನೆ ಪ್ರಮಾಥಿ ಸಂ ವೈ | 9. ಡು ಮಕ್ಕಳು ೨ * |
| 5. ಶಾಖ ಶು ೫ ಸೋಮವಾರ ಪಟ್ಟಾಭಿಷೇಕ | |

(2ನೆಯ ದಳ)

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| 1. ೨ನೆ ಪಟ್ಟ ಯ | 6. ಭಿ ಕೃತ್ಯಂ ಶ್ರಾವಣ ಶು ೧೦ ಪಟ್ಟಾಭಿಷೇಕ |
| 2. ದುರಾಯರ ಮಕ್ಕಳು ೫ | 7. ಕ ಅಳಿಕೆ ವರುಷ ೩೫ ಮಾ ೫ ದಿ |
| 3. ರೀ ಬೆಟ್ಟ ಚಾಮರಾಜ ವಡೆಯ | 8. ನ ೧೮ ಪತ್ನೀರು ೪ ಗಂಡು |
| 4. ರು ಶಕ ೧೩೩೧ನೆ ಸರ್ವಧಾರಿ ಸಂ | 9. ಮಗು ೧ * |
| 5. ಮಾಘ ಶು ೬ ಲ್ಲ ಜನಿ ೧೩೪೬ನೆ ಶೋ | |

(3ನೆಯ ದಳ)

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| 1. ೩ನೆ ಪಟ್ಟ | 6. ನೃಸಂ ಮಾಘ ಬ ೫ ಪಟ್ಟಾಭಿಷೇಕ |
| 2. ಹಿರೀಬೆಟ್ಟ ಚಾಮರಾಜವ | 7. ವಾಗಿ ಅಳಿಕೆ ವರುಷ ೧೯ ಮಾ |
| 3. ಡೆರಪುತ್ರ ಹಿಂಮಪ್ಪರಾಜವಡೆರು | 8. ಸ ೨ ದಿನ ೨೮ ಪತ್ನೀರು ೩ ಗಂ |
| 4. ಶಕ ೧೩೫೬ನೆ ಪ್ರಮಾಡೀಚಸಂ ಅಶ್ವೀ | 9. ಡು ಮಗು ೧ * |
| 5. ಜ ಬ ೫ ಲ್ಲ ಜನಿ ೧೩೮೧ನೆ ಬಹುಧಾ | |

(4ನೆಯ ದಳ)

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| 1. ೪ನೆ ಪಟ್ಟ ಹಿಂ | 6. ಪ್ಪ ಶುದ್ಧ ೫ ಲ್ಲ ಪಟ್ಟಾಭಿಷೇಕವಾಗಿ ಅ |
| 2. ಮಪ್ಪ ರಾಜವಡೆಯರ ಪು | 7. ೪ಕೆ ವರುಷ ೩೪ ಮಾಸ ೧೦ ದಿನ ೧೪ |
| 3. ತ್ರ ಹಿರೀ ಚಾಮರಾಜರಸ ವಡೆರು | 8. ಪತ್ನೀರುಗಳು ೨ ಗಂಡು |
| 4. ಶಕ ೧೩೮೬ನೆ ಸ್ವಧಾನು ಸಂ ಜೈ ಶುದ್ಧ | 9. ಮಗು ೧ * |
| 5. ೬ ಲ್ಲ ಜನಿ ೧೪೦೧ನೆ ವಿಳಂಬಿ ಸಂ ಜೇ | |

(5ನೆಯ ದಳ)

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| 1. ೫ನೆ ಪಟ್ಟ ಹಿರೀ | 6. ಮುಖ ಸಂ ದೈಶಾಖ ಶುದ್ಧ ೩ ಲ್ಲ ಪಟ್ಟಾ |
| 2. ಚಾಮರಾಜರಸವಡರ | 7. ಭಿಷೇಕವಾಗಿ ಅಳಿಕೆ ವರುಷ ೩೯ ಮಾ |
| 3. ಪುತ್ರಹಿರೀಬೆಟ್ಟ ಚಾಮರಾಜ ವ | 8. ಸ ೯ ದಿನ ೨೨ ಪತ್ನೀರು ೩ ಗಂಡು |
| 4. ಡೆರು ಶಕ ೧೪೧೫ನೆ ಪರೀಧಾವಿ ಸಂ | 9. ಮಕ್ಕಳು ೪ ಹೆಣ್ಣು ಮ |
| 5. ಅಶ್ವೀಜ ಶು ೮ ಲ್ಲ ಜನಿ ೧೪೩೬ನೇ ಶ್ರೀ | 10. ಕ್ಕಳು ೪* |

(6ನೆಯ ದಳ)

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| 1. ೬ನೆ ಪಟ್ಟ ಹಿರೀ | 6. ೧೪೬೫ನೆ ಪರೀಧಾವಿ ಸಂ ಫಾಲ್ಗು |
| 2. ಬೆಟ್ಟ ಚಾಮರಾಜ ವಡೆ | 7. ಣ ಶುದ್ಧ ೧೩ ಲ್ಲ ಪಟ್ಟಾಭಿಷೇಕರಾ |
| 3. ಯರ ಪುತ್ರ ಯುಂಮಡಿ ಹಿಂಮಪ್ಪ | 8. ಗಿ ಅಳಿಕೆ ವರುಷ ೧೮ ಮ್ವಾ ೧೦ |
| 4. ರಾಜ ವಡೆರು ಶಕ ೧೪೩೪ನೆ ಪ್ರಜೋ | 9. ದಿನ ೪ ಪತ್ನೀರು ೫ ಗಂಡು |
| 5. ತೃತ್ತಿ ಸಂ\| ಧಾದ್ರಪದ ಬ ೧೦ ಲ್ಲ ಜನಿ | 10. ಮಗು ೧ * |

(7ನೆಯ ದಳ)

1. ಒನೆ ಪಟ್ಟಿ ಯಂ
2. ಮಡಿ ತಿಂಮಪ್ಪ ರಾಜವಡೆ
3. ರ ತಂಮ ಬೋಳ ಚಾಮರಾಜ ವ
4. ಇರು ಶಕ ೧೪೪೧ನೆ ಬಹುಧಾನ್ಯ ಸಂ
5. | ಮೈಶಾಖ ಶು ೭ ಲ್ಲ ಜನಿ ೧೪೪೧ನೆ

6. ಪ್ರಕೋತ್ತರ ಸಂ| ಮಾಘ ಶು ೫ ಲ್ಲ ಪ
7. ಚಾಧಿಪೇಕ| ಆಳಿಕೆ ವರುಷ ೪ ಮಾ
8. ೪ ದಿನ ೧೯ ಪಕ್ಷಿರು ೪ ಗಂಡು
9. ೪ ಹೆಣ್ಣು ೪ *

(8ನೆಯ ದಳ)

1. ಒನೆ ಪಟ್ಟಿ ಬೋಳು
2. ಚಾಮರಾಜವಡೆರ ಪುತ್ರ ಬೆ
3. ಚಿದ ಚಾಮರಾಜ ವಡೆರು ಶಕ
4. ೧೪೭೨ನೆ ಸಾಮ್ಯ ಸಂ| ಫಾಲ್ಗುಣ ಬ ೧೦
5. ಲ್ಲ ಜನಿ ೧೪೯೯ನೆ ಧಾತು ಸಂ| ಆ

6. ಪ್ರಾಧ ಬ ೨ ಲ್ಲ ಪಟ್ಟಾಧಿಪೇಕ | ಆಳ
7. ಕೆ ವರುಷ ೧ ಮಾಸ ೯ ದಿನ ೨೭ ಪಕ್ಷಿ
8. ರು ೧೩ ಗಂಡು ಮಕ್ಕಳು ೫ ಹೆ
9. ಣ್ಣು ಮಗು ೧

(9ನೆಯ ದಳ)

1. ಒನೆ ಪಟ್ಟಿ ಬೋಳು
2. ಚಾಮರಾಜ ವಡೆರ ತಂಮ ರಾಜಾ
3. ಧಿ ರಾಜವಡೆರು ಶಕ ೧೪೭೫ನೆ ಪರೀಧಾವಿ
4. ಸಂ| ಜೈ ಶು ೭ ಧೇಮವಾರ ಜನಿ ೧೫೦೧ನೆ ಬ
5. ಹುಧಾನ್ಯ ಸಂ| ಮೈಶಾಖ ಶು ೧೫ ಶುಕ್ರವಾರ ರಾಜ್ಯ
6. ವಂವತಿ ಶತ್ರುಗಳಂಜೈತಿ| ಧರ್ಮರಾಜ ಸಿಂಹಾಸ
7. ನವಂಸಾಧಿತಿ| ಶಕ ೧೫೩೩ನೆ ಸಾಧಾರಣ ಸಂ| ಜೈ
8. ತ್ರಶು ೭ ಲ್ಲ ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲ ಪಟ್ಟಾಧಿಪತಿರಾ
9. ಗಿ ರಾಜಮುಡಿ ಅದಿ ಧರ್ಮಗಳಂಮಾಡಿ| ಲಕ್ಷ್ಮೀ
10. ರಮಣನಿಂ ವಿಷಹರವಾಗಿ ಆಳಿಕೆ ವರು
11. ಪ ೩೯ ಮಾ ೧ ದಿನ ೧೩ ಪಕ್ಷಿರು ೮ ಗಂ
12. ಡು ೫ ಹೆಣ್ಣು ೧ *

(10ನೆಯ ದಳ)

1. ೧೦ನೆ ಪಟ್ಟಿ ರಾಜಾ
2. ಧಿ ರಾಜ ವಡೆರ ಮೊಮ್ಮಕ್ಕ
3. ಳು ಚಾಮರಾಜ ವಡೆರು ಶಕ ೧೫೨೯
4. ನೆ ಪರಾಧವ ಸಂ| ಆಪಾಧ ಬ ೭ ಲ್ಲ ಜನಿ
5. ೧೫೪೦ನೆ ಪೈಂಗಳ ಸಂ| ಆಪಾಧ ಶು ೧೦ ಲ್ಲ

6. ಪಟ್ಟಾಧಿಪೇಕ| ಯವರು ಮೇಲುಕೋಟೆ
7. ಕರ್ಕಾಣಿ ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾ
8. ಡಿ| ಆಳಿಕೆ ವರುಷ ೧೯ ಮಾ ೧೦ ದಿನ
9. ೮ ಪಕ್ಷಿರು ೭೫ ಮಕ್ಕಳು ೧೦ | *

(11ನೆಯ ದಳ)

1. ೧೧ನೆ ಪಟ್ಟಿ ಚಾ
2. ಮರಾಜ ವಡೆರ ಚಿಕ್ಕಪ್ಪ
3. ನಾದ ಯಂಮಡಿ ರಾಜವಡೆಯರು
4. ಶಕ ೧೫೪೦ನೆ ಪೈಂಗಳ ಸಂವತ್ಸರದ ಮಾ
5. ಗೌರ ಬಹುಳ ೫ ಲ್ಲ ಜನಿ ೧೫೭೦

6. ನೆ ಯೇಶ್ವರ ಸಂವತ್ಸರದ ಮೈಶಾಖ ಶು ೧೫
7. ಲ್ಲ ಪಟ್ಟಾಧಿಪತಿರಾಗಿ| ಆಳಿಕೆವರು
8. ಪ ೧ ಮಾಸ ೫ ದಿನ ೧೦ | ಪಕ್ಷಿಯ
9. ರು ೧೯ ಮಕ್ಕಳು ೧೦ | *

(12ನೆಯ ದಳ)

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| 1. ೧೨ನೆ ಪಟ್ಟ | 7. ಕ ಶ್ರು ೨ ಲ್ಲ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧುಜಬಲ ಪ |
| 2. ಯಿಂಮಡಿ ರಾಜ ವಡೆರ ದೊ | 8. ರಾಕ್ರಮಿಯಾಗಿ ಪಂಚರತ್ನಾದಿ ಧರ್ಮಗಳಂ |
| 3. ಡೈಪ್ಪನ ಪುತ್ರರಾದ ರಣಧೀರ ಕಂಠೀರ | 9. ಮಾಡಿ ಆಳಿಕೆ ವರುಷ ೨೦ ಮಾಸ ೯ |
| 4. ವ ನರಸರಾಜವಡೆಯರು ಶಕ ೧೫೩೦ನೆ | 10. ದಿನ ೨೧ ಪತ್ನಿಯರು ೧೦೨ ಗಂಡು |
| 5. ರಾಕ್ಷಸ ಸಂ ಮೈತಾಬ ಶ್ರು ೧೪ ಸೋಮವಾರದ | 11. ಮಕ್ಕಳು ೩ . . . * |
| 6. ಲ್ಲ ಜನಿ ೧೫೩೦ನೆ ಬಹುಧಾನ್ಯ ಸಂ ಕಾರ್ತೀ | |

(13ನೆಯ ದಳ)

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| 1. ೧೩ನೆ ಪಟ್ಟ ರ | 7. ರಾಗಿ ಮೈಸೂರಲ್ಲ ದೇವರಾಯ ಸಮುದ್ರ ತ್ರಿಣ |
| 2. ಣಧೀರ ಕಂಠೀರವ ನರಸರಾ | 8. ಯವೇಶ್ವರ ಗೋಪುರ ಬೆಟ್ಟದಲ್ಲ ದೊಡ್ಡ ಬಸ |
| 3. ಜ ವಡೆರ ತಂಮನ ಪುತ್ರ ದೊಡ್ಡ ದೇ | 9. ವ ಹಂತ ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾಡಿ |
| 4. ಮರಾಜ ವಡೆಯ ಶಕ ೧೫೫೦ನೆ ಪ್ರಥ | 10. ಆಳಿಕೆ ವರುಷ ೧೩ ಮ್ವಾ ೫ ದಿನ ೬ ಪ |
| 5. ವನಂ ಟೈ ಬ ೫ ಲ್ಲ ಜನಿ ೧೫೮೨ನೆ ವಿಕಾ | 11. ತ್ತೀರ ೫೩ ಗಂಡು ೮ ಹೆಂ |
| 6. ರಿನಂ ಧಾದ್ರಪದಶ್ರು ೧೦ ಲ್ಲ ಪಟ್ಟಾಭಿಷಿಕ್ತ | 12. ಣ ೩ . . |

(14ನೆಯ ದಳ)

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| 1. ೧೪ನೆ ಪಟ್ಟ ದೊ | 7. ಆಯುಕಟ್ಟುಗಳಂ ಮಾಡಿ ಧಿಳೆಯಂದ ರಾಜಾ ಜ |
| 2. ಡೈ ದೇವರಾಜವಡೆಯರ ಪು | 8. ಗದೇವು ಯಂಬ ಮೊಹರು ಬಿರುದುಗಳಂ ಪಡ |
| 3. ತ್ರ ಚಿಕ್ಕ ದೇವರಾಜ ವಡೆಯರು ಶಕ | 9. ದು ಸವಕೋಟಿ ನಾರಾಯಣನೆಂದು ಹೆಸರಂ |
| 4. ೧೫೩೦ನೆ ಪಾರ್ಥಿವ ಸಂ\|\| ಅಶ್ವೀಷಿ ಶ್ರು ೧೨ | 10. ಪಡದು\| ಆಳಿಕೆ ವರುಷ ೩೧ ಮ್ವಾ ೮ ದ್ವಿ ೩ |
| 5. ಲ್ಲ ಜನಿ ೧೫೯೫ನೆ ಪರಿಧಾವಿ ಸಂ ಫಾಲ್ಗುಣ | 11. ಶತ್ವೀರು ೨೨ ಗಂಡುಮಗು ೧ ಹೆಂ |
| 6. ಬ ೧೨೮ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಸಮಸ್ತ ಮರಾಠಾ | 12. ಣ ಮಗು ೧ |

(15ನೆಯ ದಳ)

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| 1. ೧೫ನೆ ಪಟ್ಟ ಚ | 6. ಸಂ ಮಾರ್ಗಶಿರ ಶ್ರು ೧೫ ಲ್ಲ ಪಟ್ಟಾಭಿ |
| 2. ಕ್ಕ ದೇವರಾಜ ವಡೆಯರ | 7. ಪಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೯ ಮಾಸ |
| 3. ಪುತ್ರ ಕಂಠೀರವ ಮಹಾರಾಜವಡೆ | 8. ೩ ದಿನ ೦ ಪತ್ನಿಯರು ೩ ಗಂ |
| 4. ಯರು ಶಕ ೧೫೯೫ನೆ ಪರಿಧಾವಿ ಸಂ | 9. ಡು ಮಕ್ಕಳು ೫ * |
| 5. ಪುಷ್ಯ ಬ ೪ ಲ್ಲ ಜನಿ ೧೬೩೦ನೆ ತಾರಣ | |

(16ನೆಯ ದಳ)

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| 1. ೧೬ನೆ ಪಟ್ಟ ಕಂ | 6. ವಿಜಯ ಸಂ ಫಾಲ್ಗುಣ ಬ ೧೩ ಲ್ಲ ಪ |
| 2. ಠೀರವ ಮಹಾರಾಜ ವಡೆರ | 7. ಪ್ತಾಭಿ ಪಿಕ್ತರಾಗಿ ಧರ್ಮಗಳನಾಡರಿ |
| 3. ಪುತ್ರ ವೆಂಮಡಿ ದೊಡ್ಡ ಕೃಷ್ಣರಾ | 8. ಶಿ ಆಳಿಕೆ ವರುಷ ೧೬ ಮಾಸ ೧೧ |
| 4. ಜ ವಡೆಯ ಶಕ ೧೬೨೫ನೆ ಚಿತ್ರ ಧಾ | 9. ದಿನ ೨೩ ಪತ್ನಿಯರು ೪೫ ಗಂ |
| 5. ನು ಸಂ ಚೈತ್ರ ಶ್ರು ೧ ಲ್ಲ ಜನಿ ೧೬೩೦ನೆ | 10. ಡು ಮಕ್ಕಳು ೨ * |

(17ನೆಯ ದಳ)

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| 1. ೧೭ನೆ ಪಟ್ಟ | 6. ಶವಾರದಲ್ಲ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ದು |
| 2. ವೆಂಮಡಿ ದೊಡ್ಡ ಕೃಷ್ಣರಾ | 7. ಪ್ತ ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಶಿಕ್ಷನ |
| 3. ಜವಡೆಯರ ಪುತ್ರ ವೆಂಮಡಿ ಚಾ | 8. ಲುದ್ದೋಗಿಸಿ ಆಳಿಕೆ ವರುಷ ೨ |
| 4. ಮರಾಜ ವಡೆಯ ಶಕ ೧೬೫೦ನೆ ವಿ | 9. ಮಾಸ ೨ ದಿನ ೨೮ ಪತ್ನಿಯ |
| 5. ರೋಧಿ ಕೃಷ್ಣಂ ಫಾಲ್ಗುಣ ಬ ೭ ಮಂಗೆ | 10. ರು ೩ ಮಕ್ಕಳು ೦ |

(೧೦ನೆಯ ದಳ)

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| 1. ೧೦ ನೆ ಪಟ್ಟ ಮುಮಡಿ | 7. ಹಿ ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಶಿಕ್ಷಕ ಶ್ರೀಕಣೇ |
| 2. ಚಾಮರಾಜವಡೆಯರ ತಂಮ ಭಂ | 8. ವಕ ಪತ್ತೇಖಾನನ ಮಗ ಹೈದರಖಾನನಿಗೆ ದ |
| 3. ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರು ಶಕ ೧೬೫೪ | 9. ಇಪತಿತ್ವವಂ ಕೊಟ್ಟು \| ಆಳಿಕೆ ವರುಷ ೩೧ |
| 4. ನೆ ವಿರೋಧಿತ್ವಂ ಅಶ್ವೀಷುಳು ಆ ಶುಕ್ರವಾರ | 10. ಮಾರ್ಗದ್ವಿ ೨೧ ಪತ್ನೀರು ರ ಗಂಡು ಮ |
| 5. ದಲ್ಲು ಜನಿತಿ ೧೬೫೬ನೆ ಅನಂದನಂ ಜೈ ಬ ೧೦ | 11. ಕೃಳು ೫ ಹೆಣ್ಣು ೪. |
| 6. ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ತಂಮ ಅಂಣನಿಗೆ ದೊರೆ | |

(೧೧ನೆಯ ದಳ)

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| 1. ೧೧ ನೆ ಪಟ್ಟ | 6. ಸಂವತ್ಸರದ ನಿಜ ಚೈತ್ರ ಬ ೧೩ ಲ್ಲು ಪಟ್ಟಾ |
| 2. ಯಂಮಡಿ ಕೃಷ್ಣರಾಜ ವ | 7. ಭಿಷಿಕ್ತರಾಗಿ ದಳಪತಿಯಾದ ಹೈದರ |
| 3. ಡೆಯರ ಪುತ್ರ ಸಂಜರಾಜ ವಡೆ | 8. ಖಾನನಿಗೆ ನವಾಬುಯಂದು ಹೆನರಂ |
| 4. ರು ಶಕ ೧೬೮೫ ನೆ ಚಿತ್ರಭಾನು ಸಂ ವೈ | 9. ಕೊಟ್ಟು ಆಳಿಕೆ ವರುಷ ೪ ಮ್ನಾ ೩ |
| 5. ಶಾಖ ಶ್ರು ೫ ಲ್ಲು ಜನಿತಿ ೧೬೮೫ ನೆ ವೈಯ | 10. ದಿನ ೧೨ ಪತ್ನೀರು ೦ |

(೨೦ನೆಯ ದಳ)

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| 1. ೨೦ ನೆ ಪಟ್ಟ ನಂಜರಾಜ | 6. ಶ್ರಾವಣ ಬಹುಳ ೧೦ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ |
| 2. ವಡೆಯರ ದ್ರಾಪ್ತ ಯಂಮಡಿ ಬೆಟ್ಟ | 7. ಆ ವೇಳೆಯಲ್ಲಿ ದಳಪತಿಯಾದ ನವಾಬ |
| 3. ಚಾಮರಾಜವಡೆಯರು ಶಕ ೧೬೮೨ ನೆ ಪ್ರ | 8. ಹೈದರಖಾನನು ಆ ಆಳಿಕೆ ವರುಷ |
| 4. ಮಾಧಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶುದ್ಧ ೫ ಲ್ಲು | 9. ೬ ಮಾಸ ೧ ದಿನ ೮ ಪತ್ನೀರು ೦ |
| 5. ಜನಿತಿ ಶಕ ೧೬೯೩ ನೆ ವಿಕೃತಿ ಸಂವತ್ಸರದ | |

(೨೧ನೆಯ ದಳ)

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| 1. ೨೧ ನೆ ಪಟ್ಟ ಯಂ |
| 2. ಮಡಿ ಬೆಟ್ಟದ್ರಾಪ್ತ ರಾಜಾನುಜ |
| 3. ಮುಂಮಡಿ ಬಾನಾ ಚಾಮರಾಜ ವಡೆಯ |
| 4. ರು ಶಕ ೧೬೯೬ ನೆ ವಿಜಯ ಸಂವತ್ಸರದ ಫಾ |
| 5. ಲ್ಲು ಜ ಬ ೨ ಸೋಮವಾರ ಹಸ್ತ ನಕ್ಷತ್ರದಲ್ಲ ಜನಿತಿ |
| 6. ಶಕ ೧೬೯೯ ನೆ ದುರ್ಮುಖ ಸಂವತ್ಸರದ ನಿಜ ಭಾದ್ರಪ |
| 7. ದ ಶುದ್ಧ ೧೫ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಶ್ರೀ ಚಾಮುಂಡಾ |
| 8. ಶ್ರೀಕಂಠೋಪಾಸಕ ಶಿವಪೂಜಾ ಧುರಂಧರ ಕೋಟಿ |
| 9. ಪಂಚಾಕ್ಷರೀ ಮಂತ್ರ ಪುರಶ್ಚರ್ಯಾಪೂರ್ವಕ ಪುತ್ರ |
| 10. ಕಾಮೇಷ್ಟಿಯಂ ಮಾಡಿ \| ಆಳಿಕೆ ವರುಷ ೧೯ |
| 11. ಮಾಸ ೬ ದಿನ ೨೫ ಪತ್ನೀರು ೧೦ ಗಂ |
| 12. ದು ಮಕ್ಕಳು ೪. * |

(೨೨ನೆಯ ದಳ)

- | | |
|---------------------|-------------------|
| 1. ೨೨ ನೆ | 6. ದರವರ ಭಾವಚಿತ್ರ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 7. ಯವರು ಮುಂಮ |
| 3. ವ ನಂಜರಾಜಾಧಿ | 8. ದಿ ಚಾಮರಾಜೇಂದ್ರ |
| 4. ಧ ಮುಂಮಡಿ ಕೃಷ್ಣರಾ | 9. ವಡೆಯರವರ |
| 5. ಜೇಂದ್ರ ವಡೆಯುರ್ಬಹ | 10. ಕೊಮಾರರು \| |

(ಸಂತಾನ ವ್ಯಕ್ತ.)

(21ನೇ ಚಾಮರಾಜವೊಡೆಯರ ಪತ್ನಿಯರು 10.)

- 1 ನೆ ಜ್ಯೇಷ್ಠ ಪತ್ನಿಯರಾದ ಮಹಾಮಾತುಶ್ರೀ ಕೆಂಪನಂಜಮಾಂಬಾದೇವಿಯವರು. ಇವರ ಸಂತಾನಾಭಿವೃದ್ಧಿ—(ಮುಂಮಡಿ ಕೃಷ್ಣ ರಾಜವೊಡೆಯರು.)
- 2 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಕೆಂಪದೇವಾಜಮಾಂಬಾ ದೇವಿಯರು—ಯವರಪುತ್ರರು || ೦ ||
- 3 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಚಲುವಾಜಮಾಂಬಾ ದೇವಿಯರು—(ಪುತ್ರ || ೦ ||)
- 4 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ದೇವಿರಾಂಬಾದೇವಿಯರು
- 5 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ನಂಜಮಾಂಬಾದೇವಿಯರು
- 6 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯರು
- 7 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ದ್ವಾಪಾಜಾಂಬಾದೇವಿಯರು
- 8 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಕೆಂಪಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯರು
- 9 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಚೆನ್ನಮಾಂಬಾದೇವಿಯರು
- 10 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಹೊನ್ನಮಾಂಬಾದೇವಿಯರು—ಯವರಪುತ್ರರು || ೦ ||
(ಮುಂಮಡಿ ಕೃಷ್ಣ ರಾಜವೊಡೆಯರ ಪತ್ನೀ ಸಂತಾನ.)

ಪತ್ನಿಯರು :—

- ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ ೧ ನೆ ಜ್ಯೇಷ್ಠ ಪತ್ನೀ ದ್ವಾಪಾಜಾಂಬಾದೇವಿಯರು
- ಡಿಟೋ ೨ ನೆ ಧರ್ಮ ಪತ್ನೀ ಲಕ್ಷ್ಮೀ ವಿರಾಸದ ದೇವಾಂಬಾದೇವಿಯರು
- ಡಿಟೋ ೩ ನೆ ಧರ್ಮ ಪತ್ನೀ ರಮಾವಿರಾಸದ ಚಲುವಾಂಬಾದೇವಿಯವರು, ಯವರಪುತ್ರ ಕೆಂಪ ಚಾಮಮ್ಮಣ್ಣಿಯವರು.
- ಡಿಟೋ ೪ ನೆ ಧರ್ಮ ಪತ್ನೀ ಕೃಷ್ಣ ವಿರಾಸದ ಲಿಂಗಾಜಮಾಂಬಾದೇವಿಯವರು
- ಡಿಟೋ ೫ ನೆ ಧರ್ಮ ಪತ್ನೀ ಸೀತಾವಿರಾಸದ ದೇವಾಂಬಾದೇವಿಯವರು
- ಡಿಟೋ ೬ ನೆ ಧರ್ಮ ಪತ್ನೀ ಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯವರು
- ಡಿಟೋ ೭ ನೆ ಧರ್ಮ ಪತ್ನೀ ದೊಕ್ಕನದ ತೊಟ್ಟ ಪುಟ್ಟಗಿರಾಂಬಾದೇವಿಯರು. ಯವರಪುತ್ರರು || ೦ ||
- ಡಿಟೋ ೮ ನೆ ಧರ್ಮ ಪತ್ನೀ ಚಂದ್ರಶಾರಾ ಮಲ್ಲಗಾಂಬಾದೇವಿಯವರು
- ಡಿಟೋ ೯ ನೆ ಧರ್ಮಪತ್ನೀ ಮದನವಿರಾಸದ ಮುದ್ದಲಿಂಗಮಾಂಬಾದೇವಿಯರು ಇವರ ೧ನೆಯ ಪುತ್ರಿ, ದ್ವಾಪಾಜಂಮಂಣಿಯರು ; ಇವರ ಮಕ್ಕಳು ದ್ವಾಪಾಜಂಮಂಣಿ ಸಪತ್ನೀ ಸಾಕುಪುತ್ರಿ, ೨ನೇ ದ್ವಾಪಾಜಂಮಂಣಿ ಪುತ್ರ—ಸೇನಾಪತಿ ಚಾಮರಾಜಬಹದರವರು
- ಡಿಟೋ ೧೦ ನೆ ಧರ್ಮ ಪತ್ನಿ ಪುಟ್ಟರಂಗಮಾಂಬಾದೇವಿಯರು—ಪುತ್ರ—ಯವರಾಜ ನಂಜರಾಜಬಹದರವರು
- ಡಿಟೋ ೧೧ ನೆ ಧರ್ಮಪತ್ನಿ ೨ನೇ ನೆಯ ದೊಕ್ಕನದ ತೊಟ್ಟ ಗುರುಸಿದ್ಧಮಾಂಬಾದೇವಿಯರು (ಸಪತ್ನಿ ಪುತ್ರಿ ದ್ವಾಪಾಜಮ್ಮಣ್ಣಿ)
- ಡಿಟೋ ೧೨ ನೆ ಧರ್ಮ ಪತ್ನಿ ಚಂದ್ರವಿರಾಸದ ಬಸವಾಜಾಂಬಾದೇವಿಯವರು ೧ ನೆಯ ದತ್ತಪುತ್ರಿ ಚಾಮಮ್ಮಣ್ಣಿ ೨ ನೆಯ ದತ್ತಪುತ್ರಿ ನಂಜಮ್ಮಣ್ಣಿ ಪುತ್ರಿಯರು ೧ ದೊಡ್ಡಪುಟ್ಟಮ್ಮಣ್ಣಿ— ೨ ಪುಟ್ಟತಾಯಮ್ಮಣ್ಣಿ—ಯವರ ಮಕ್ಕಳು ದೊಡ್ಡ ಪುಟ್ಟಮ್ಮಣ್ಣಿ ಚಿಕ್ಕಪುಟ್ಟತಾಯಮ್ಮಣ್ಣಿ.
- ಡಿಟೋ ೧೩ ನೆ ಧರ್ಮ ಪತ್ನಿ ಮನೋವಿರಾಸದ ಮರಿದೇವಾಂಬಾದೇವಿಯವರು
- ಡಿಟೋ ೧೪—ಕಮಾಂತೊಟ್ಟ ಶಿದ್ದಲಿಂಗಮಾಂಬಾದೇವಿಯವರು
- ಡಿಟೋ ೧೫—ಕಮಾಂತೊಟ್ಟ ಧದ್ರಮಾಂಬಾದೇವಿಯವರು—ಪುತ್ರಿ—ಚಾಮಮ್ಮಣ್ಣಿ
- ಡಿಟೋ ೧೬—ಮರಿನಂಜಮಾಂಬಾದೇವಿಯರು—ಪುತ್ರ—ಚಾಮರಾಜರಸು

ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ ೧೬—ಕೆಂಪನಂಜಮಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೧೮—ದೇವೀರಾಂಬಾದೇವಿಯವರು. ಪುತ್ರಿ—ಮನೋವಿರಾಸದ ಚಕ್ಕಪ್ಪಮ್ಮಣ್ಣ

ಡಿಟೋ ೧೯—ಕರ್ಯಾಣಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೨೦—ಸಂಮುಖದ ಕೊಟ್ಟ ಮುದ್ದು ಕೃಷ್ಣಾಜಮಾಂಬಾದೇವಿಯವರು.

(೯) ಚಾಮರಾಜ ಬಹದರವರು—ಪತ್ನಿಯರು

೧. ಕೆಂಪನಂಜಮ್ಮಣ್ಣ—೧ ನೆ ಪುತ್ರ ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದರವರು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಕಾಂತಮ್ಮಣ್ಣ—ಇವಳ ೨ ನೆ ಪುತ್ರಿ ದಟ್ಟತ್ತಾಯಿ—೩ ನೆ ಪುತ್ರ ಚಾಮುಂಡಿರಾಜ—೪ ನೆ ಪುತ್ರ ಶ್ರೀಕಂಠರಾಜ.

ನಂಜರಾಜಬಹದರವರ ೨ ನೆ ಪತ್ನಿ ಸುಬ್ಬಮ್ಮಣ್ಣ.

೨ ನೆ ಪುತ್ರ ದೇವರಾಜೇ ಅರಸು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಕೆಂಪನಂಜಮ್ಮಣ್ಣ—ಇವಳ ೨ ನೆ ಪುತ್ರ ಚಾಮರಾಜೇ ಅರಸು—ದೇವರಾಜೇಅರಸಿನ ೨ ನೆ ಪತ್ನಿ ಕೆಂಪದ್ಯಾವಾಜಮ್ಮಣ್ಣ—ಇವಳ ಮಗ ನಂಜರಾಜೇ ಅರಸು—೩ ನೆ ಪತ್ನಿ ನಂಜಮ್ಮಣ್ಣ—೪ ನೆ ಪತ್ನಿ ಕೃಷ್ಣಾಜಮ್ಮಣ್ಣ.

೨. ಕೆಂಪದ್ಯಾವಾಜಮ್ಮಣ್ಣ—ಇವಳ ಮಗಳು ದಟ್ಟದಮ್ಮಣ್ಣ

೩. ಪುಟ್ಟಗೌರಮ್ಮ—ಇವಳ ಪುತ್ರ ಕೆಂಪ ನಂಜರಾಜೇ ಅರಸು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಚಾಮಮ್ಮಣ್ಣ ೨ ನೆ ಪತ್ನಿ ನಂಜಮ್ಮಣ್ಣ—ಇವಳ ಪುತ್ರಿ ಕೆಂಪನಂಜಮ್ಮಣ್ಣ

೪. ಕೆಂಪಲಕ್ಷಂಮ್ಮನವರು—ಇವಳ ಮಗ ಸಂ! ದೇವರಾಜೇ ಅರಸು.

೧೦ ಯುವರಾಜ ನಂಜರಾಜಬಹದರವರು.

೧ ನೆ ಪತ್ನಿ ಚಟುವಾಜಮ್ಮಣ್ಣ—ಇವಳ ಮಗಳು ಕೆಂಪನಂಜಮ್ಮಣ್ಣ—೨ ಮಗ ಚಾಮರಾಜ—೩ ನೆ ಪುತ್ರ ಯುವರಾಜ ದೇವ ಪಾರ್ಥಿವ ಬಹದರವರು ೧ ನೆ ಪತ್ನಿ ಕೆಂಪದೇವಾಜಮ್ಮಣ್ಣ—೨ ನೆ ಪತ್ನಿ—ಕೆಂಪನಂಜಮ್ಮಣ್ಣ.

೨. ದೇವೀರಮ್ಮಣ್ಣ—

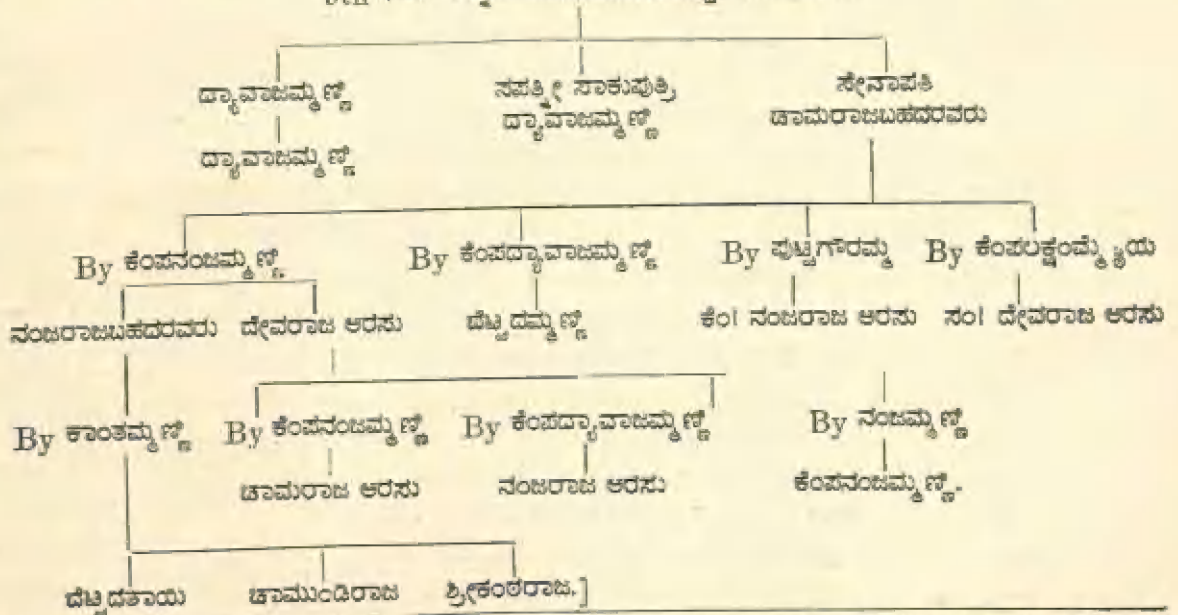
೩. ನಂಜಮ್ಮಣ್ಣ—ದತ್ತಪುತ್ರಿ ದೇವಾಜಮ್ಮಣ್ಣ—ದೊಸಪುತ್ರಿ ಚೆನ್ನಗೌರಮ್ಮಣ್ಣ ೨ ನೆ ದತ್ತ ಪುತ್ರಿ ಚಾಮಮ್ಮಣ್ಣ

೪. ದ್ಯಾವಾಜಮ್ಮಣ್ಣ—ಮಗಳು ದೇವೀರಮ್ಮಣ್ಣ.

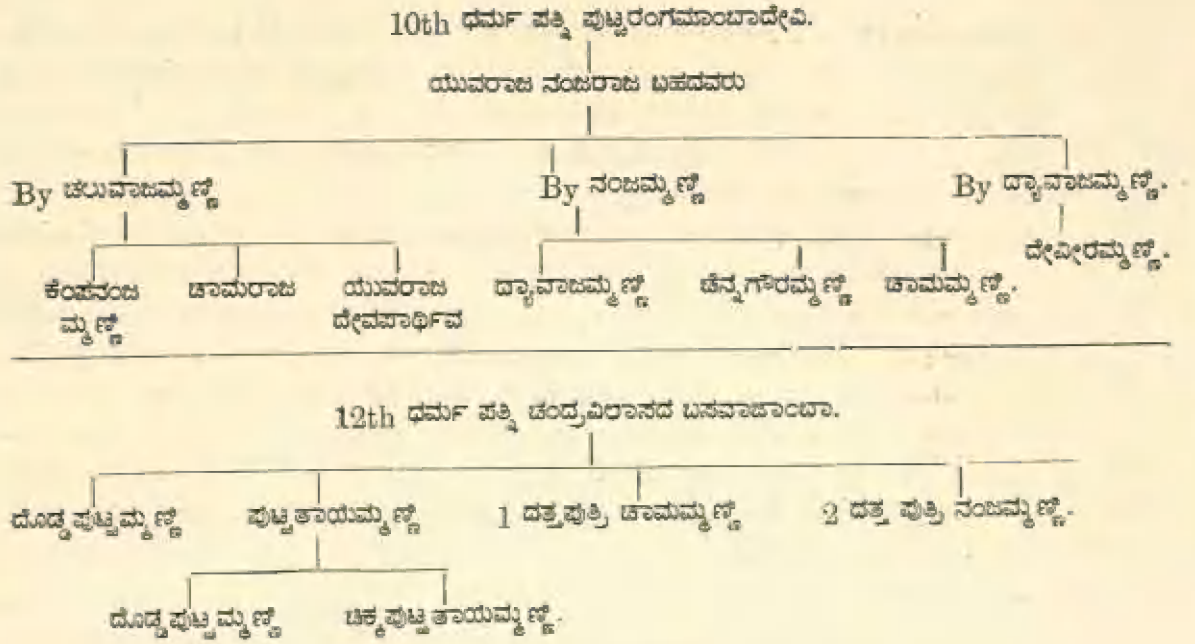
೫. ಪುಟ್ಟಗೌರಮ್ಮಣ್ಣ—

[ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರು.]

9th ಧರ್ಮ ಪತ್ನಿ ಮದನವಿರಾಸದ ಮುದ್ದಲಂಗಮಾಂಬಾ.



*This and the succeeding genealogical tables were prepared according to Santana-vriksha.



Translation.

Beginning of the *Chûṇṇikā* (learned prose passage) describing the greatness of the genealogy of Śrī Kṛṣṇarājendra-Kaṇṭhīrava, lord of the city of Mahīśūrapurī:—

Be it well. Bṛihad-Bettachchamarāja, an ornament to the lineage of the first king Yadu who was descended from the family of Yadu, a pearl to the lunar race had a son Timmarāja. His son was Mahā (Great) Chamarāja. His son was Bettachchamarāja. His son was Timmarāja. His obedient (son) (Timmarājajūṣā-paripālaka) was Chamarāja. His beloved son was Bettachchamarāja. By the favour of his tender glances Rāja-kshitipāla (his brother) obtained the burden of sovereignty of the great kingdom. He was king of kings, an ear-ring to the Goddess of the sovereignty of the kingdom of Karuṇāṭaka, and seated at Mysore on the precious jewelled throne, shining in the great province of Śrīrangapaṭṭaṇa. A delighter of his lineage was the king Chamarāja. The bearer of the burden of kingdom ruled by Chamarāja was Immaḍi Rāja. The fruit of the wealth of righteousness of Immaḍi Rāja unrivalled in the creation of five jewels of the great dharmas was Raṇadhīra Kaṇṭhīrava Narasimharāja-mahārāja whose prowess of arms made the hosts of enemies flee away; delighter of his heart (son) was Doḍḍa Dévarājanṇipāla whose mind was solely devoted to numerous charities. His son was the great king Chikkadévarāja adorned with the title Navakōṭi-Nārāyaṇa (Nārāyaṇa of nine crores), and establisher of all the rules of administration (samastamaryādādi-vyavasthāpaka). His son was Kaṇṭhīrava-mahārāja. His son was Doḍḍa Kṛṣṇarāja. His descendant was Chamarāja. The delighter of the heart

of the goddess of sovereignty devoted to him was Immadi-Krishnarāja-mahārāja. His beloved son was Nanjarāja. The next king was Beṭṭachchamarāja. Chosen by the goddess of sovereignty of that king (as consort) in a *svayamvara*, a *kaustubha* to the ocean the virtues and good fortune of all the people, adorned with arms resembling the branches of the kalpa tree able to fulfil the desires of gods and Brahmans, obtainer of all objects of human existence gained by the contemplation of the lotus feet of Chāmuṇḍikāmbā, truthful, delighter in the repetition of Panchākshari to the number of a crore, loving object of the glances of Śrīkaṇṭhēśvara, a full moon to the ocean of nectar that is the womb of Kempananjamāmbā, lawful wife of the king Mummaḍi Chāmarājendra; born by the great favour of Chāmuṇḍikāmbā at the time of Abhijit in the Kanyā-lagna in the sign of Makararāśi (Mrigarāśi) with Śravaṇa constellation on Monday, 2nd lunar day of the dark half of the month Āshāḍha in the cyclic year Ānanda in the Śaka year calculated by the constituents of royalty (7), earth (1), mountains (7), and moon (1), (S' 1717):—a Chintāmaṇi to the bands of virtuous men; an ocean to the precious stones the assemblage of numberless good qualities such as might, generosity, profoundness, courage, constancy, quickness, wealth, beauty, learning, politeness, strength, political wisdom, brightness, valour, etc.; adorned with the qualities such as restraint, self-control, forbearance, kindness, civility, etc.; source of life, (Jagat-prāṇāyamāna) to the world of good people whose desires are fulfilled by him; anointed to the great kingdom of the Karṇāṭaka at the auspicious *muhūrta* with Kanyā-lagna and Brahma constellation (Rôhini) on Monday the 13th lunar day of the dark half of Jyêshṭha in the year Siddhārthi; belonging to Ātrêyasa-gotra, Āśvalāyanasûtra and Rik-śākhā; possessed of fame illumining all directions obtained by the performance of great gifts like Tulāpurusha, Hiranyagarbha, thousand cows, lands and agrahāras; engaged in the establishment of numerous works of charity such as wells, ponds, tanks, temples, towers, choultries, flights of steps, bridges, pavilions, free lodging houses, groves, etc.; whose mind is purified with the pilgrimages made to visit gods in the sacred places such as Uḍipi, and Subrahmanya and with baths in various holy spots such as the sea; whose great learning in all the śāstras is published by the composition of various works including Chāmuṇḍā-laghunighaṇṭu which describes all divine objects; Krishnakathāsāra-sangraha which gives stories of Viṣṇu; Śrītatvanidhi consisting of nine nidhis treating of the meditation on all the gods; Daśarathanandana-charitra (story of Rāma) worthy of praise by good people; Saugandhikā-pariṇaya; Mahākôśa-Sudhākara which shines like moonlight bringing life to the *chakôras*, the learned men and adorned with the words in all the lexicons (samasta-kôśa); Sūrya-chandrādivamśāvatarana (the story of the descendants of the sun and moon); Sankhyā-ratna-kôśa with the commentary called Prabhāvaḷi delighting the minds of those who are versed in astrology (gaṇitajna); Grahana-darpana (a mirror to

eclipses), *Daśavibhāga-pradīpikā* (a light to the classification of daśās or astrological divisions of man's life); *Chaturanga-sāra-sarvāsva* adorned with *Pūrṇatārā*, *Jaganmōhana* and other diagrams illustrating the wonderful movements of horses; *Śrī-chakra-manjarī*; *Dēvatā-stōtrāvalī* containing stanzas in praise of *Chāmūṇḍī-kāmbā* and other divinities; *Dēvatāmangalāśāsanā* (benedictory stanzas addressed to gods); *Dēvatāshṭōttarāshṭōttara*; commentaries on the *Purāṇas* and numerous other works :—

Whose kingly lustre is increased by the celebration, conducted according to the *śāstras*, of the festival of the 60th year of his coronation on the 13th lunar day of the dark half of *Jyēshṭhā* in the year *Siddhārthi* after the expiration of the *Śaka* years calculated by arms, goddess of wealth (*Lakshmi*), islands and moon (1782) on Tuesday with *Rōhinī* constellation, *Kanyā-lagna* and in the *Abhijin-muhūrta*; who was seated on the bright jewelled throne on which had sat successively the kings of kings and emperors among kings such as *Rājākshītipāla*, descended lineally without break from the lunar race, and shining in the great state of Mysore which is an ornament to the whole earth and which is the abode of wealth of the *Karpātaka* country, an ornament to all the countries; who is the king of kings and supreme lord (*rājādhirāja-paramēśvara*); a heroic king unrivalled for supreme valour; a punisher of those who question his titles; possessed of arms of impetuous valour; a sun to the darkness the enemies; sole hero of the universe; a moon to the sea that is the *Yadu* race; who is adorned with numerous insignia (*birudas*) including conch, discus, elephant goad, axe, *makara* (a fabulous beast), fish, *śarabha* (a fabulous beast with eight legs), *Sālva* (a kind of kite), *Gaṇḍabhērūṇḍa* (a fabulous bird with two faces resembling the eagle,) *Dharaṇī-varāha* (Boar carrying the Earth), *Hanūmān* (monkey-god), *Garuḍa* (eagle) and lion :—

Who is engaged in the duty of the protection of the earth like *Mahā-Vishṇu*; who is all-knowing like *Śankara*; who is possessed of *Śakti* (bodily strength or the weapon called *Śakti*, like *Shanmukha*; wise like *Bṛihaspati*; who is highly glorious like *Rāma*; protector of the devotees like *Śrīkrishṇa*; bestower of food at all times like *Subrahmaṇya*; effulgent like the sun; diffuser of happiness like the moon; possessed of wealth and enjoyments like *Indra*; courageous like *Himāchala*; destroyer of enemies like *Virabhadra*; whose anger is fierce like that of *Rudra* at the time of the firing of the universe; deep like the ocean; liberal like *Balindra*; patient like the earth; truthful like *Hariśchandra*; performer of deeds vowed like *Bhīma*; expert in archery like *Arjuna*, foreseer of the future like *Sahadēva*, bestower of all things desired like *Chintāmaṇi*, giver of all things desired like the *Kalpa* tree; uncontaminated like the sky; a great *yōgi* like *Janaka*; who attained the position of the king while young like *Dhruva*, endowed with long life like *Mārkāṇḍēya*; whose mind is a bee at the lotus feet of *Chāmūṇḍī*; possessed of all the sovereignty by the favour of *Śrīkaṇṭhēśvara*; devoted to the worship of *Śiva*; the great king *Mummaḍi-Kṛishṇarājēndra* named *Nanjarājavarma* shines supreme and famous over the universe.

Lines 98-102.

On the 5th day of May in the San year 1860 corresponding to Saturday 15th lunar day of the bright half of Vaiśākha in the cyclic year Raudri; 1783rd year of the Śālivāhana era:—May this progeny lotus of the great kings and the *chūrṇikā* describing their greatness prosper on the earth and last as long as the moon and sun and stars endure:—(Blessing thus) the great mother Chāmundēśvari-ammanavaru has taken up its protection: May there be good fortune: Well-being Well-being; Well-being, etc:—

Lines 103-107.

(At the foot of the lotus):—

The progeny lotus of the First Yadurāyaru (Ādi-Yadurāyaru), king of kings, great king ruling over the state of Mysore and born of the lunar race:—Resplendant is Krishṇarāja at the foot of the throne in the middle of the progeny lotus and in the company of Yadurāja and others:—

I meditate always in the middle of the lotus of my heart, on the son of the noble Chāmendra whose forehead is bright with sacred ashes, who wears a necklace of Rudrāksha beads, who wears golden cloth, who is enjoying pleasures coveted by all, and who is ever engaged in protecting the righteous.

Lines 108-117.

(To the right side and left side of the bottom of the lotus):—

Chitragāra (artist) Tippanna, officer of *silpa* (engraving, drawing, etc.), grandson of Sarige Channappa and son of Chitrada (artist) Rāmappa wrote and presented this progeny lotus and this *chūrṇikā* describing the greatness (of the king and his royal ancestors.)

On the Petals of the Lotus.

On the 1st petal:—16 lines.

First reigning king (was) Ādi (first) Yadurāyaru who came from Dvāraki Vijāpura and was born in the race of Yadu. Born in S'1293 Sādhārāṇa sam. Māgha sūddha 3 and installed (paṭṭābhishiktarāgi) at Mysore by the grace of Śrī Chāmunda and Śrīkaṇṭhēśvara on Monday 5th lunar day of the bright half of Vaiśākha in the cyclic year Pramāthi S'1322 he punished the evil and wicked people and conquered pālya-paṭṭus (small principalities or kingdoms) and established the State of Mysore (Maisūrasamasthānavam māḍi) and set up numerous works of charity which led to the prosperity of his progeny. He reigned for 24 years 3 months and 5 days. He had three wives and two sons.

On the 2nd petal:—17 lines.

The second king who reigned was Hiri Beṭṭachchamarāja Vaḍeru, son of Ādi Yadurāyaru. His date of birth was the 6th lunar day of the bright half of Māgha

in the year S'1331 Sarvadhâri and he was installed as king on the 10th lunar day of the bright half of Śrāvaṇa in S'1346 Śōbhakṛit. He ruled righteously paying reverence to gods and Brahmans, destroying the wicked and protecting the good. The period of his reign was 35 years 5 months and 18 days. He had four wives and one son.

On the 3rd petal:—1-14 lines.

The third ruler was Hiri Beṭṭachchâmarâja Vaḍer's son Timmapparâja Vaḍer. Born on the 5th lunar day of the dark half of Āśvīja in the cyclic year Pramâdīcha S'1356 and installed as king on the 5th lunar day of the dark half of Mâgha in the cyclic year Bahudhânya S'1381 he protected the subjects in peace and ruled the earth for 19 years, 2 months and 28 days. He had three wives and one son.

On the 4th petal:—11-3 lines.

The fourth king in the line was Timmapparâja Vaḍer's son Hiri Châmarâj-arasa Vaḍeru. Born in S'1386 Svabhânu-samvatsara Jyêshṭha śu 6 he was installed as king on S'1401 Viḷambi sam. Jyêshṭha śu 5 and ruled the earth devoted solely to dharma (righteousness) and with political wisdom for 34 years, 10 months and 14 days. He had two wives and one son.

On the 5th petal:—1-14 lines.

The fifth king was Hiri Châmarasa Vaḍer's son Hiri Beṭṭachchâmarâja Vaḍeru. Born on the 8th lunar day of the bright half of Āśvīja in S'1415 Paridhâvi he was installed as king on the 3rd lunar day of the bright half of Vaiśākha in the year Śrīmukha, S'1436. He conquered several principalities and did several acts of charity. The total period of his reign was 39 years, 9 months and 22 days. He had three wives, four sons and four daughters.

On the 6th petal:—1-15 lines.

The sixth king was Hiri Beṭṭachchâmarâja Vaḍer's son Yimmaḍi Timmapparâja Vaḍeru. Born on the 10th lunar day of the dark half of Bhâdrapada in S'1434 the cyclic year Prajôtpatti he was installed as king on the 13th lunar day of the bright half of Phâlguna in the cyclic year Paridhâvi S'1475 and ruled righteously by the favour of Śrī Venkaṭêśvara for 18 years 10 months and 10 days. He had five wives and one son.

On the 7th petal:—1-15 lines

The seventh king was Timmapparâja Vaḍer's younger brother Bôlu Châmarâja Vaḍeru. He was born on the 7th lunar day of the bright half of Vaiśākha in S' 1441 Bahudhânya and installed as king on the 5th lunar day of the bright half of Mâgha in the cyclic year Prajôtpatti S'1494. He escaped being hurt though struck by lightning on account of the favour of the goddess Châmunḍâmbâ. He ruled the kingdom justly for 4 years, 4 months and 19 days. He had four wives, four sons and four daughters.

On the 8th petal:—1-14 lines

The eighth king was Bôlu Châmarâja Vaḍer's son Beṭṭachchâmarâja Vaḍer. Born on the 10th lunar day of the dark half of Phalguna in the year Saumya S'1472 and installed as king on the 2nd lunar day of the dark half of Āshāḍha in the year Dhātu S'1499 he ruled the earth righteously protecting the subjects for 1 year, 9 months and 27 days. He had thirteen wives, five sons and one daughter.

On the 9th petal:—1-17 lines.

The ninth king was Beṭṭachchâmarâja Vaḍer's younger brother Râja Vaḍeru. He was born on Tuesday 7th lunar day of the bright half of Jyêsthâ in the year Paridhâvi, the Śaka year 1475 and assumed charge of the government on Friday, the 15th lunar day of the bright half of Vaiśākha in the cyclic year Bahudhânya corresponding to the Śaka year 1501. He gained the throne of Dharmarâja and was anointed as king on that throne at Śrîrangapaṭṭana on the 7th lunar day of the bright half of Chaitra in the cyclic year Sâdhârana corresponding to the Śaka year 1523. He defeated hostile kings, made the gift of Râjamuḍi, etc., and escaped the effects of poison by the favour of Lakshmiramaṇa. He ruled for 39 years, 1 month and 13 days. He had eight wives, five sons and one daughter.

On the 10th petal:—1-14 lines.

The tenth king was Châmarâjávaḍeru, grandson of Râjávaḍeru. Born on the 6th lunar day of the dark half of Āshāḍha in the cyclic year Parābhava S'1529 and installed on 10th lunar day of the bright half of Āshāḍha in the cyclic year Pingala S'1540 he governed the subjects justly during his rule of the earth in accordance with the orders of his grandfather Râjávaḍer setting up various works of charity like the Kalyâṇi (pond) at Mêlukôṭe. The period of his reign was 19 years, 10 months and 8 days. He had sixty-five wives and no issue.

On the 11th petal:—1-13 lines.

The eleventh king was Immaḍi Râja Vaḍer, paternal uncle (*chikkappa*) of Châmarâja Vaḍer. He was born on the 5th lunar day of the dark half of Mârgaśira in the year Paingala S'1540 and was duly installed as ruler of the kingdom which he inherited from his ancestors on the 15th lunar day of the bright half of Vaiśākha in the year Iśvara S'1560. He ruled the kingdom of the earth for 1 year and 5 months. He had nineteen wives and no children.

On the 12th petal:—1-16 lines.

The twelfth king was Raṇadbîra Kaṇṭhîrava Narasarâja Vaḍer, son of the elder brother of Yimmaḍi Râja Vaḍer's father. Born on Monday 14th lunar day of the bright half of Vaiśākha in the year Râkshasa S'1538 and installed as king on the 2nd lunar day of the bright half of Kârtika in the year Bahudânya S'1561. He conquered the enemies by the prowess of his arms and performed meritorious works such as

pancha-ratna (five jewels) including the issue of new coins and obtained the favour of the god Nṛisimha. He was of large stature and very strong. He ruled for 20 years, 9 months and 21 days. His wives numbered 182 and sons three.

On the 13th petal:—1-14 lines.

The thirteenth king was Doḍḍa Dēvarāja Vaḍer, son of the younger brother of Raṇadhirā Kaṇṭhirava Narasarāja Vaḍer. Born on the 5th lunar day of the dark half of Jyēshṭha in the year Prabhava, Śaka year 1550, installed on the 10th lunar day of the bright half of Bhādrapada in the year Vikāri, Śaka year 1582. He constructed the tower of the temple of Triṇayanēśvara at Mysore, the tank named Dēvarāyasamudra, the steps for ascending the Chāmuṇḍi Hill and the big Basava and ruled solely devoted to gaining merit. The period of his reign was 13 years, 5 months and 6 days. He had 53 wives and eight sons and three daughters.

On the 14th petal:—1-16 lines.

The fourteenth king was Chikkadēvarāja Vaḍer, son of Doḍḍa Dēvarāja Vaḍer. Born on the 12th lunar day of the bright half of Āśvīja in the year Pārthiva Śaka year 1568 and installed as king on the 12th lunar day of the dark half of Phālguna in the year Paridhāvi, Śaka year 1595. He gained numerous honours (*birudu*) such as the seal bearing the legend Raja Jagadēv received from Dhīlī and *māyima-rātabugaḷ* (?). He was known as Navakōṭi-Nārāyaṇa (master of nine crores) and systematised the administration. He ruled for 31 years, 8 months and 3 days and had 22 wives, one son and one daughter.

On the 15th petal:—1-13 lines.

The fifteenth king was Chikkadēvarāja Vaḍeyar's son Kaṇṭhirava-mahārāja Vaḍer. Born on the 4th lunar day of the dark half of Pushya in the year Paridhāvi, Śaka year 1595 and installed as king on the 15th lunar day of the bright half of Mārgaśīra in the year Tāraṇa, Śaka year 1627. He ruled the kingdom righteously for 9 years and 3 months. His wives were three in number and sons five.

On the 16th petal:—1-13 lines.

The sixteenth king was Vammaḍi Doḍḍa Kṛṣṇarāja Vaḍer, son of Kaṇṭhirava-mahārāja Vaḍer. Born on the 1st lunar day of the bright half of Chaitra in the year Chitrabhānu, Śaka year 1625 and installed as king on the 13th lunar day of the dark half of Phālguna in the year Vijaya S' 1636. He instituted numerous festivals in Mēlukōṭe and performed several deeds of charity. His rule lasted for 17 years, 11 months and 23 days. He had 45 wives and two sons.

On the 17th petal:—1-12 lines.

The seventeenth king was Vammaḍi (first) Doḍḍa Kṛṣṇarāja Vaḍer's son Vammaḍi Chāmarāja Vaḍer. He was installed as king on Tuesday, 7th lunar day of the dark half of Phālguna in the year Virōdhikṛit, Śaka year 1654. He was engaged in putting down the wicked *sarvādhikāris* and *daḷapatis* (generals). The

period of his reign was 2 years, 2 months and 28 days. He had three wives and no issue.

On the 18th petal :—1-15 lines.

The eighteenth king was Yimmaḍi (second) Kṛishṇarāja Vaḍer, younger brother of Vammaḍi Châmarāja Vaḍer. Born on Friday, 4th lunar day of the dark half of Āśvija in the year Virôdhikṛit Śaka year 1654 and installed as king on the 10th lunar day of the dark half of Jyêshṭha in the year Ānanda Śaka 1657. He bought the commander-in-chief and *sarvâdhikâri* who had been traitors to his elder brother and punished them through Haidar Khan and conferred the post of commander-in-chief on Haidar Khân, son of Patte Khân who had been purchased by him as his servant. He also gave Haidar the title Nawab Bahadar. The period of his reign was 31 years, 9 months and 21 days. He had eight wives, five sons and four daughters.

On the 19th petal :—1-14 lines.

The nineteenth king was Nanjarāja Vaḍer, son of Immaḍi Kṛishṇarāja Vaḍeyar. Born on the 5th lunar day of the bright half of Vaiśākha in the year Chitrabhānu, Śaka 1685 and installed as king on the 13th lunar day of the dark half of Nija Chaitra in the year Vyaya S' 1689. He sent a military expedition under his commander-in-chief Nawab Haidar Khân to Chitradurga and Nagar and conquered them. He ruled for 4 years, 3 months and 12 days. He had no wives.

On the 20th petal :—1-14 lines.

The twentieth king was Immaḍi Beṭṭachchâmarāja Vaḍeyar, younger brother of Nanjarāja Vaḍeyar. Born on the 5th lunar day of the bright half of Bhâdrapada in the year Pramâdi, Śaka 1682 and installed as king on the 10th lunar day of the dark half of Śrâvaṇa in the year Vikṛiti, Śaka 1693. He ruled for 6 years, 1 month and 8 days. Nawab Haidar Khan was the commander-in-chief during this period.

On the 21st petal :—1-17 lines.

The twenty-first king was Mummaḍi Khâsâ Châmarāja Vaḍer, younger brother of Immaḍi Beṭṭachchâmarāja Vaḍer. Born on Monday with the constellation Hasta being the 2nd lunar day of the dark half of Phalguṇa in the year Vijaya Saka 1696 and installed as king on the 15th lunar day of the bright half of Nija Bhâdrapada in the year Durmukhi Śaka 1699 he was favoured by the deities Châmuṇḍa and Śrīkaṇṭhêśvara and was ever engaged in the worship of Śiva. He performed *Putrakâmeshtî* (a rite performed with a view to get off-spring) together with the repetition of the mantra (formula) named Panchâkshari, a crore of times. He was known for his truthfulness and was devoted to righteousness. The period of his reign was 19 years, 6 months and 25 days. He had ten wives and four sons growth of the family.

On the 22nd petal:—1-13 lines.

The twenty-second king is the present reigning king Mummaḍi Śrī Kṛṣṇa-rājendra Vaḍeyar Bahadar known also as Nanjavarma. His portrait and the prose passage (*gadya*) describing his greatness:—

Writing on the progeny tree (santāna vitraksha) engraved on the back of the same brass plate.

Vaibhava-gadya (prose passage describing the king's greatness);—as in the *paṭa* (progeny lotus).

At the foot:—1-3 lines.

The diagram of the progeny tree of the kings of kings and great kings of the Maḥisūra samsthāna descended from the lunar race is engraved (here).

Below the above:—

This diagram of the celestial tree containing the genealogy of Yadurāya and other kings who were rulers of Mahiśūr which is situated in the prosperous Karnāṭa Kingdom and who were moons to the ocean the Yadu dynasty of kings of the lunar race is shining here with several bright fruits in the shape of emperors.

On the sides, right and left:—

Engraver (Chitragāra) Tippanna, son of Chitrada (engraver) Rāmappa and grandson of Sarige Channappa wrote this progeny tree and submitted it. Siddāchāri engraved this plate.

On the inner side of the circle in the middle of the progeny tree:—

There shines the king Kṛṣṇa in the centre of the *santānāgama* seated on the throne surrounded by wives, and sons, etc.

On the outer side of the same circle:—

I contemplate in the middle of the lotus that is my heart on the handsome son of Chāmendra with his forehead bright with the sacred ashes, wearing the Rudrāksha necklace and dressed in gold cloth and enjoying sports coveted by all and engaged in protecting the good.

On the leaves in the lower part of the progeny tree:—**1st leaf:—9 lines.**

First king Ādi Yadurāyaru: details as given in p. 168 with the omission of his installation at Mysore and conquest of *Pālyapaṭṭus* and establishment of *Maḥisūra-samsthāna*.

2nd leaf:—9 lines.

Second king Hiri Beṭṭachchamarāja Vaḍeyar: details as before with the exception of his devotion to gods and Brahmans and the destruction of the wicked and protection of the good which are omitted here.

3rd to 22nd leaves :—Each about 10 lines.

Details similar to those of the kings of Mysore given before from Timmappara-
rāja Vaḍer to Mummaḍi Kṛṣṇarājendra Vaḍeyar Bahadar.

In the branches of Progeny tree (Santāna-vṛiksha).

Wives of the 21st king Chāmarāja Vaḍeyar : 10—

- 1st and eldest wife :—Mahā-mātuśrī Kempa Nanjamāmbādēvi : her son Mummaḍi Kṛṣṇarāja Vaḍeyar.
- 2nd wife :—Mātuśrī Kempa Dēvājamāmbādēvi (sons—nil.)
- 3rd wife :—Mātuśrī Chaluvājamāmbādēvi (sons—nil.)
- 4th wife :—Mātuśrī Dēvirāmbādēvi
- 5th wife :—Mātuśrī Nanjamāmbādēvi
- 6th wife :—Mātuśrī Lakshmyāmbādēvi
- 7th wife :—Mātuśrī Dyāvājāmbādēvi
- 8th wife :—Mātuśrī Kempa Lakshmāmbādēvi
- 9th wife :—Mātuśrī Chennamāmbādēvi
- 10th wife :—Mātuśrī Honnamāmbādēvi (sons—nil).

Mummaḍi Kṛṣṇarāja Vaḍeyar's wives and issue.

Wives :—

- The king's 1st and eldest wife :—Dyāvājāmbādēvi
- „ 2nd wife :—Dēvāmbādēvi of Lakshmīvilāsa
- „ 3rd wife :—Chaluvāmbādēvi of Ramāvilāsa (daughter : Kempa Chāmammanṇi).
- „ 4th wife :—Lingājamāmbādēvi of Kṛṣṇavilāsa
- „ 5th wife :—Dēvāmbādēvi of Sītāvilāsa
- „ 6th wife :—Lakshmāmbādēvi
- „ 7th wife :—Puṭṭa Gaurāmbādēvi of Bokkasada-toṭṭi : (No sons)
- „ 8th wife :—Malligāmbādēvi of Chandrasālā
- „ 9th wife :—Muddalingamāmbādēvi of Madanavilāsa
- 1st daughter : Dyāvājammanṇi : her daughter Dyāvājammanṇi
- 2nd daughter : Dyāvājammanṇi adopted by a co-wife
- „ 10th wife :—Puṭṭa Rangamāmbādēvi : son Yuvarāja Nanjarāja Bahadur.
- „ 11th wife :—Gurusiddhamāmbādēvi of the 2nd Bokkasadatōṭṭi : (adopted) her co-wife's daughter Dyāvājammanṇi
- „ 12th wife :—Basavājāmbādēvi of Chandravilāsa : adopted daughters Chāmammanṇi and Nanjammanṇi : daughters : Doḍḍa Puṭṭammanṇi and Puṭṭatāyammanṇi : Puṭṭatāyammanṇi's daughters Doḍḍa Puṭṭammanṇi and Chikka Puṭṭatāyammanṇi.

- The king's 13th wife :—Maridēvāmbādēvi of Manōvilāsa
 „ 14th wife :—Siddalingamāmbādēvi of Kamāntōṭṭi
 „ 15th wife :—Bhadramāmbādēvi of Kamāntōṭṭi
 „ 16th wife :—Mari Nanjamāmbādēvi : son—Chāmarājarasu
 „ 17th wife :—Kempa Nanjamāmbādēvi
 „ 18th wife :—Dēvirāmbādēvi : daughter : Chikka Puṭṭammaṇṇi of
 Manōvilāsa.
 „ 19th wife :—Kalyāṇāmbādēvi
 „ 20th wife :—Muddu Kṛishṇājamāmbādēvi of Sammukhadatōṭṭi.

9th queen's son Chāmarājābahadar.

His wives :—

I. Kempa Nanjammaṇṇi : her sons Sēnāpati Nanjarāja Bahadur and Dēvarāja Ars : Sēnāpati Nanjarāja Bahadur's wives Kāntammaṇṇi and Subbammaṇṇi : Kāntammaṇṇi's children : Beṭṭattāyi, Chāmuṇḍirāja and Śrīkaṇṭharāja :

Dēvarāja Ars : had four wives : (1) Kempa Nanjammaṇṇi : her son Chāmarāja Ars (2) Kempa Dēvājammaṇṇi : her son Nanjarāja Arasu (3) Nanjammaṇṇi (4) Kṛishṇājammaṇṇi.

II. Kempa Dyāvājammaṇṇi : daughter Beṭṭadammaṇṇi.

III. Puṭṭa Gauramma : son Kempa Nanjarājē Arasu ; whose 1st wife was Chāmammaṇṇi and 2nd wife was Nanjammaṇṇi with a daughter Kempa Nanjammaṇṇi.

IV. Kempa Lakshammaiya : son Sam¹ Dēvarāja Arasu.

10th queen's son Yuvarāja Nanjarāja Bahadar.

His wives :—

I. Chaluvājammaṇṇi : children : (1) Kempa Nanjammaṇṇi (2) Chāmarāja (3) Yuvarāja Dēvapārthiva who had two wives Kempa Dēvājammaṇṇi and Kempa Nanjammaṇṇi.

II. Nanjammaṇṇi : children : (1) Adopted daughter Dyāvājammaṇṇi (2) daughter Chenna Gaurammaṇṇi (3) Adopted daughter Chāmammaṇṇi.

Note.

The present record is engraved on both sides of a brass plate framed and kept in the Chitraśāla of the Jagan Mohan Palace, Mysore. On one side of the plate is engraved a picture in the shape of a lotus bud containing 22 kings of Mysore seated on thrones under umbrellas, the one to the left at the bottom being Yadurāja, the founder of the line and the one at the top being Kṛishṇarāja Vadeyar III, 22nd in descent from him.

There is letter-press around the figures and around the lotus-bud and below the bud, giving the dates of accession and other details about the kings up to

Kṛishṇarāja Vaḍeyar III and an account of the titles, literary works and pious acts, etc., of Kṛishṇarāja Vaḍeyar III and the name and parentage of the artist who engraved the picture and the date of the engraving. This picture is called Santānāmbuja or Progeny Lotus.

On the other side of the plate is engraved a picture in the shape of a tree. It is called Santāna-vriksha or Progeny Tree. In its centre is the figure of the king Kṛishṇarāja Vaḍeyar III. The different branches of the tree represent the ancestors of the king and smaller off-shoots from two of the branches represent the wives of Khāsā Chāmarāja Vaḍeyar, father of Kṛishṇarāja Vaḍeyar III and the wives and descendants of Kṛishṇarāja Vaḍeyar III. The writing in these gives the names and details about the accession, etc., of the twenty-two kings similar to those found in the Santānāmbuja but the details given are slightly briefer. The names of the wives, their children and children's wives and grandchildren of Kṛishṇarāja Vaḍeyar III are given in the inscription around the off-shoots of one branch and the names of the wives of Khāsā Chāmarāja Vaḍeyar are given in the writing around the off-shoots of another branch. All around the tree is inscribed an account of the literary works and pious acts, etc., of Kṛishṇarāja Vaḍeyar III similar to that in the Santānāmbuja and below the tree are engraved the name and parentage of the engraver who is the same as the engraver of Santānāmbuja.

The Progeny Lotus (Santānāmbuja) is described with a brief account of its contents in page 63 of the Mysore Archæological Report for 1918 and a plate to illustrate the same has been given in the same Report opposite page 30. Its contents are now fully reproduced here as also the important details in the Progeny Tree (Santāna-vriksha).

Date of the Record:—

The date of the Progeny Lotus is given in line 98 as Ś 1783 Raudrī sam. Vais. sū. 15 Saturday and the corresponding English date 5th May 1860 is also given in the next line. No separate date is given for the Progeny Tree which was probably engraved on the same date.

The name of the Engraver:—

The engraver of both the Progeny Lotus and Progeny Tree is named Chitragāra Thippaṇṇa, son of Rāmappa and grandson of Sarige Channappa and he is said to have prepared them and submitted them to the king Kṛishṇarāja Vaḍeyar III.

Historical information contained in the inscription:—

The dates of birth, accession and other details of the kings from Yadurāja to Khāsā Chāmarāja Vaḍeyar given in the present record generally agree with the accounts found in the Mysore Palace History as found in "Maisūra Mahārāja

Vamśāvali" published in Kannada by B. Ramakrishna Rao. The details given about the family of Kṛṣṇarāja Vaḍeyar III found in the Progeny Tree are not usually met with so fully elsewhere.

The dates of birth and accession of each king are given in the Śaka era and all the dates in the record are converted into their English equivalents below :

Progeny Lotus : lines 9 and 10 —date of the birth of Kṛṣṇarāja Vaḍeyar III : 14th July 1794 A.D.

Lines 15-16—date of his installation : 1st July 1799 A.D.

Line 54—date of the 60th year of his installation : 28th June 1859 A.D.

First petal of the Progeny Lotus—date of birth of 1st king Ādi Yadurāya : 20th January 1371 : date of his installation : 11th April 1399, a Friday and not Monday as stated in the inscription.

Date of birth of the 2nd king Hiribettachchāmarāja Vaḍeyar—22nd November 1408 : date of his installation 18th July 1423.

Date of birth of Timmapparāja Vaḍeyar (3rd king)—3rd October 1433 : date of his installation 23rd January 1459.

Date of birth of the IV king Hiri Chāmarasa Vaḍeyar : 24th May 1463 A.D. date of his installation : 7th May 1478.

Date of birth of the V king Hiri Bettachchāmarāja Vaḍeyar : 29th September 1492 : date of his installation : 8th April 1513.

Date of birth of the VI king Immaḍi Timmapparāja Vaḍeyar : 16th September 1511 : date of his installation : 26th January 1553.

Date of birth of the VII king Bôlu Chāmarāja Vaḍeyar : 17th April 1518 : date of his installation : 19th January 1572.

Date of birth of the VIII king Bettachchāmarāja Vaḍeyar : 12th March 1550 : date of his installation : 12th July 1576.

Date of birth of the IX king Rāja Vaḍeyar : 30th May 1552 Monday (and not Tuesday) : date of his installation : 21st April 1578 Monday (not Friday as stated in the inscription). Date of his occupying the throne at Śrīrangapaṭṭaṇa : 21st March 1610.

Date of birth of the X king Chāmarāja Vaḍeyar : 15th July 1606 : date of his installation : 3rd July 1617.

Date of birth of the XI king Immaḍi Rāja Vaḍeyar : 7th December 1617 : date of his installation : 28th April 1637.

Date of birth of the XII king Kaṇṭhirava Narasarāja Vaḍeyar : 1st May 1615 : date of his installation : 28th October 1638.

Date of birth of the XIII king Doḍḍa Dēvarāja Vaḍeyar : 25th May 1627 : date of his installation : 17th August 1659.

Date of birth of the XIV king Chikka Dēvarāja Vaḍeyar : 22nd September 1645 : date of his installation : 5th March 1673.

Date of birth of the XV king Kanṭhirava Mahārāja Vaḍeyar : 27th December 1672 : date of his installation : 30th November 1704.

Date of birth of the XVI king Vammaḍi Doḍḍa Kṛishṇarāja Vaḍeyar : 18th March 1702 : date of his installation : 3rd March 1714.

Date of birth of the XVII king Vammaḍi Châmarāja Vaḍeyar : 7th March 1732.

Date of birth of the XVIII king Immaḍi Kṛishṇarāja Vaḍeyar : 8th October 1731 : date of his installation : 15th June 1734.

Date of birth of the XIX king Nanjarāja Vaḍeyar : 28th April 1762 : date of his installation 6th May 1766.

Date of birth of the XX king Immaḍi Beṭṭachohâmarāja Vaḍeyar : 27th August 1759 : date of his installation : 16th August 1770.

Date of birth of XXI king Khāsâ Châmarāja Vaḍeyar : 28th February 1774, Monday with Hasta-nakshatra : date of his installation : 27th September 1776.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,
ARRANGED ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			I. RĀSHṬRAKUTA.
117	40	Ś 873 Virōdhikṛit Pushya śu 15- 16th November 951 A.D. (?)	Kṛishṇarāja III
110	33	No date	Kannara (III)
112	34	No date	Do
136	49	No date	Kannara
			II. GANGA.
87	15	No date (9th century) (?)	Prithivi Gangarasa (Ganga Mārtāṇḍan.)
110	33	Do	Būtuga
111	34	Do	Do
90	17	Ś 935—37th regnal year	Nītimārga Permāḍi
			III. CHĀLUKYA.
117	40	Ś 873 Virōdhikṛit Pushya śu 15- 16th December 951.	Rājāditya
77	5	No date	Tribhuvanamalla (Vikramāditya VI.)
112	35	Do ...	Jayasimha Jagadēkamalla

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

See under Chālukyas.

See under Gangas.

See under Gangas.

See under Hoysālas.

Records the visit of the king to Bāṇēsvara and Paṇḍitabhaṭārar and the gift of gold for *sedere, satra* and the tank by the king.

Mentions that while Kannaradēva was ruling the earth and Būtuga governing Gangavāḍi somebody belonging to Muḷlugere died in defending the cattle in Maṇḍala-sāyira.

Records the death of somebody in protecting the cows of Muḷlugere during the raid of Būtarasa.

Registers the gift of Nāraṇāgāl by certain gāvundas to one Mēlāroḍeya Mārayya during the reign of Nītimārga Permāḍi.

Gives the genealogy of Rājāditya, a Chālukya king; Aśvatthāman, Chaluki, Avaniyamma, Uttamagaḷḷa (ruler of Varahāṭaka), Chandrāditya, Irugamma, Rājāditya, Nijagali, Kachchega, Rājāditya. Rājāditya's mother Chandiyabbe, sister of the Ganga king Bhūtārya, son of Yāsa, who was a son of Mārasimha, son of Rājirāja, son of Tyāgi. During the victorious expedition of the Rāshṭrakūṭa king Akālavārshadēva Kṛṣṇarājadēva in Mēlpāṭi, his dependant Rājāditya is stated to have granted two villages in Kadambaḷige Thousand to a Brahman Chaṭṭimabhaṭṭa.

Gives merely the titles of the king.

Records the gift of some land to a Śiva temple in Hirevuda.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			IV. HOYSALA.
83	9	Ś 1060 Siddhārthi sam. Pushya śu 14-4th January 1140 A.D.	Viraganga Hoysala (Vishpuvardhana).
84	10	Ś 1113 Śrīmukha Pushya—1213 (?)	Viraballāla (II)
136	49	Ś 1127 Krōdhana sam. Phālguna 30 Vaḍḍavāra=11th March 1206 A.D.	Ballāla II
85	11	No date	Narasimha (II)
			V. SEVUNA.
114	39	14th regnal year Chitrabhānu sam. Chaitra śu 15 Sunday=25th March 1282 Wednesday?	Vīra Rāmadēva
			VI. VIJAYANAGAR.
147	51	Ś 1469 Sādhārana Kārtika ba 2= October 28, 1550 A.D.?	Sadāśivarāya
79	8	Ś 1484 Dundhubhi Mār. ba 2 Saturday=12th December 1562.	Do
			VII. MYSORE.
134	47	Āngirasa and Śrīmukha (1692-1693 A.D.)	Chikkadēvarāja Vaḍeyar
136	48	Vikrama sam. Vaiś. śu 5=12th April 1700 A. D.	Do

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Records the exploits of the warrior Chetṭaya of Balugi in the siege of Hānugal by the king.

Records the fight of a warrior Masaṇōja while fighting against robbers who harassed the Brahmans of Kudureguṇḍi.

Records the gift of a village Kereyapaḷli for the *naivedya* of the god Shapmukha (in the Kumārasvāmi hill near Sonḍur) by Mahadēvamantri, a subordinate of Ballāja II. This village is said to have been previously granted to the same god by the king Raṭṭara Mēru Kṛishṇarāja but had been discontinued and the gift was now renewed by Mahadēvamantri.

Records the heroism of Najala ? in a battle at Kudureguṇḍi.

Records the heroism of Vanadēvarasa, son of Mahāpradbhāna Kūcharasa at Doravaḍi? during the march of Mahāmaṇḍalēśvara Kannaradēva against Mummaḍi Singeya Nāyaka.

Records a grant to the gauḍa, sēnabōva, etc., of Choramanūr by Brahma Rāvuta, agent for the affairs of Haḍapada Mallapanāyaka, subordinate of Sadāśiva.

Records the gift of certain taxes for the god Virabhadra in Kudureguṇḍi village by Bukkapa Nāyaka, younger brother of Tammappa Nāyaka and son of Kempu Kāchappa Nāyaka for the prosperity of Kṛishṇapanāyaka, subordinate of Rāmacha-Ayya-mahā-arasu (Rāmarāja) agent for the king.

Records certain repairs made to the fort at Maddagiri during the administration of Doḍḍaya, general under the king.

Records the construction of a battlement and granary on the top of the hill at Maddagiri by the king.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			VII. MYSORE— <i>concl'd.</i>
100	28	Ś 1673 Kali 4852 Prajōtpatti Tulā 26 tēdi 6th lunar day Monday Punarvasu—n a k s h a t r a = 28th October 1751 A.D.	Kṛishṇarāja Vaḍeyar II
149	53	5th May 1863 A.D.	Kṛishṇarāja Vaḍeyar III
			VIII. CHIEFS.
			UMMATTUR.
104	30	Ś 1404 Kali 4582 Phālguna śu 1 = 18th February 1482 A.D.	Nanjaya Voḍeyar
99	27	Ś 1468 Viśvāvasu Phāl. ba. 14 = 1st March 1546 A. D.	No name
92	18	Ś 1468 Prabhava Kār. śu. 10 = 3rd November 1546 A.D.	Daḷavāyi Kṛishṇapanāyaka— Aya.
			ĀVATI.
86	13	No date (16th century)	Baireya
			ŚIVAGANGA.
76	3	Do	Kāḷappa Voḍeyar
			HIRIYUR.
77	4	Do ...	Rāyavaḍeyaraya
			GUDI KOTE.
146	50	Nāḷa Āśv. śu. 10 = 6th October 1676 ?	Rājapanāyaka

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Records the grant of certain taxes on trade by the various merchants of Guṇḍlupēṭha, etc., for the matt set up by Śankaraiya at Nanjangūd.

Contains two diagrams Santānāmbuja and Santānavṛiksha giving a brief account of the deeds of both the king and his royal ancestors up to Yadu. Also gives the names of the wives and descendants of the king.

Registers the gift of the village Chikkaṇṇanahalli for the temple of Virabhadra at Terakaṇāmbi by the chief.

Records the gift of the village Hasugūli in the Terakaṇāmbi kingdom for the god Nanjuṇḍēśvara at Nanjangūd by the Chief of Ummattūr (not named).

Records the gift of the village Horeyāla in the Tagaḍūru-sthala as *umbaḷi* to Chika Malaya by the chief.

Merely gives the name Āvatiya Gauḍa Bhaireya.

Registers the fixing of certain dues on pilgrims visiting certain matts during the fair at Śivaganga by Śivagangeya Kāḷappa Voḍeyar.

Records the gift of the villages Malagaunḍanahalli and Hōrikaṭehalli by Hirivura Rāyavaḍeraya for the god Bayiravadēvaru of Lunke.

Records the revision of certain taxes on barbers, etc., of Chikadekāre-sīme granted under the orders of Rājapa-nāyaka Aya of Guḍekōṭe, Soṇḍūr.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
148	52	Pramōdūta sam. Vaiś. śu. ¹ =31st March 1690.	GUDIKOTE— <i>concl'd.</i> Rājapanāyaka
97	26	Ś 949 Vibhava Māgha (Jan—Feb. 1029 A.D.)	MISCELLANEOUS. No name
105	32	No date	ŚRINGERI. Śringēri Narasimha Bhārati Voḍeyar.

arranged according to Dynasties and Dates—*concl'd.*

Contents and Remarks

A younger brother of Immaḍi Rājapa Nāyaka of Guḍikōṭe, Soṇḍur, is mentioned in this record. His name is lost.

Records the sale of some land in Pusuguli (the village Hasugūli) by Davisāse Ammaṇa to Ādavagāvuṇḍa, etc. The engraver is named Ikkaram (two-handed) Heggade Basayya.

Records the sale grant of some lands and a house by the mahājanas of Hampāpura, etc., to Chikka Dīkshitar of Bhāratipura for the maintenance of a *satra* founded in memory of his guru Śringēriya Narasimhabhārati Voḍeyar.

APPENDIX "A"

CONSERVATION OF MONUMENTS

in the year 1934-35.

(Based on the Annual Report of the Government Architect, Bangalore.)

During the year, 32 monuments were inspected both by the Government Architect and the Architectural Assistant. Notes of inspection in the case of those that required immediate attention were forwarded to the Officers concerned. A list of monuments visited is given as Annexure "A".

Very few Inspection Reports were received from the Revenue Sub-Division Officers during the year. The importance of periodical inspection of Ancient Monuments is being lost sight of by the local officers in spite of the circulars issued from time to time.

The renovation work of the temples at Bêlûr and Halebidu was carried on systematically in accordance with the programme approved by Government.

Proposals for the renovation of the following monuments were also received during the year and were scrutinised.

1. Lakshminarasimha Temple at Jāvagal.
2. Chāmarājēśvara temple at Chāmarājanagar.

In the matter of the reclassification of monuments Government was requested to pass early orders. The question of how best to preserve the monuments and valuable antiquities that are in the custody of private individuals was investigated.

The work of erecting additional notice boards in front of monuments was not undertaken for want of funds. The feasibility of inscribing similar notices on stone slabs instead of on ugly enamel sheets as in the previous years, and of fixing them in front of the monuments was examined.

The following monuments were declared "Protected" by Government under the Ancient Monuments Preservation Regulation:

1. Sri Lakshmikānta temple and other maṭṭapas at Kalale, Nanjangud Taluk.
2. Saumyakēśava and Yogānarasimha temples at Grāma, Hassan Taluk.

In the latter part of the previous year, the image over the Bhērūjēśvara Pillar at Belgāmi, Shikārpur Taluk, which was one of the oldest monuments in the State, was pulled down by some mischievous people and broken to pieces. Proposals for strengthening the pillar and for reconstructing the broken image were called for by Government. Recommendations for the first work were submitted but the reconstruction work of the image was found to be not possible, as all the broken pieces had not been received and as no accurate drawing or photograph of the image was available.

Nearly one and a half lakhs of rupees was the expenditure incurred during the year towards the repairs of Muzrai and other institutions of which more than half lakh was spent on the Ancient Monuments only. A statement of monuments dealt with during the year is given as Annexure "B".

ANNEXURE "A".

The following monuments were inspected during 1934-35:—

All the monuments of the Bangalore, Channarayana, Seringapatam and Mysore taluks and the monuments at Kōlār, Chintāmani, Madhugiri, Bēlūr and Halebīd.

ANNEXURE "B".

Estimate sanctioned during 1934-35 for the Repairs of Ancient Monuments.

			Rs.	a.	p.
1.	Bhadrāvati, Lakshminarasimha temple ...	...	6,000	0	0
2.	Honāli, Mosque ...	...	295	0	0
5.	Keladi, Rāmēśvara Dēvaru ...	...	3,200	0	0
4.	Ikkeri, Aghōrēśvara temple ...	...	1,314	0	0
5.	Tirthahalli, Rāmēśvara temple ...	...	2,060	0	0
6.	Bangalore, Venkatarāmasvāmi temple ...	...	170	0	0
7.	Channarayana, Akil Shah Darga ...	...	730	0	0
8.	Māgaḷi, Sōmēśvarasvāmi temple ...	...	674	0	0
9.	Kaivāra, Bhīmēśvara temple ...	...	176	0	0
10.	Virūpakshapura, Virūpakshēśvara temple ...	...	155	0	0
11.	Āvaṇi, Rāmēśvara temple ...	...	2,157	0	0
			650	0	0
12.	Amritāpura, Amritēśvara temple ...	...	115	0	0
13.	Devanūr, Lakshmikānta temple ...	...	15	0	0
14.	Hiremagalur, Yūpastambha ...	...	15	0	0
15.	Hirenallūr, Śiva temple ...	...	15	0	0
16.	Nānjangud, Śrīkaṇṭhēśvara temple ...	...	13,395	0	0
17.	Chāmarājjanagar, Chāmarājēśvara temple ...	...	5,300	0	0
18.	Seringapatam, Gumbaz ...	...	2,150	0	0
19.	Do Nārāyaṇasvāmi temple ...	...	2,911	0	0
20.	Yeḷandūr, Gaurīśvara temple ...	...	764	0	0
21.	Hosakereḍēvarapura, Lakshminarasimha temple ...	...	771	0	0
22.	Haribar, Hariharēśvara temple ...	...	304	0	0
23.	Ambuga, Chānnakēśava temple ...	...	175	0	0
24.	Holenarasipur, Lakshminarasimha temple ...	...	98	0	0
25.	Sravanabelagola, Kalyāṇa-maṭṭapa ...	...	230	0	0
26.	Doddagaddavalli, Isvara temple ...	...	366	0	0
27.	Halebīd, Hoysalēśvara temple ...	...	2,500	0	0
28.	Bēlūr, Chānnakēśava temple ...	...	5,100	0	0
29.	Jāvagal, Lakshminarasimha temple ...	...	1,844	0	0
30.	Hārnahalli, Chānnakēśava temple ...	...	1,326	0	0

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF ARCHÆOLOGY AND
HIS ASSISTANTS DURING THE YEAR 1934-35.

(* Asterisk denotes Protected Monuments.)

Tumkur District	...	Aralaguppe—	Chennakesava temple Kallēśvara temple
Bangalore District	...	Malūrpaṭṭa—	Ampitēśvara temple *Nārāyaṇasvāmi temple Varadarāja temple Chaudēśvari temple Iśvara temple
		Kāḷalūr—	Śrī Rāma temple Mangalēśvara temple
		Chiekmaḷūr—	Śrī Arkēśvarasvāmi temple Gōpālasvāmi temple Kallēśvara temple
		Dodamaḷūr—	Kailāśēśvara temple Apramēya temple
		Channapaṭṭa—	*Timmappa Rāj Urs Mansion Lakshmi-Nārāyaṇa temple Nīlakanṭhēśvara temple *Akkalahab Khadri Darga Makan *Syed Ibrahim's tomb Fort Door Varadarāja temple
		Abbūr—	*Brindāvana
		Closepet—	*Sir Barry Close's Monument
		Bangalore—	*Venkaṭaramaṇasvāmi temple *Tipu Sultan's Palace *Delhi Gate, Fort *Gangādhareśvara cave-temple, Gavipur *Kempe Gaṇḍa's Watch Towers *Basavanguḷi Bull temple Bugle Rock Lāl-Bāgh *The Cenotaph Sōmēśvara temple, Ulsūr
		Malleswaram—	*Mallikārjuna temple and Boulder Inscription
		Ardesahalli—	*Inscription stones
		Kundāṇa—	Hill
		Dēvanahalli—	Āñjanēya temple Birth place of Tipu Sultan Khās Bāgh
		Gangavāra—	*Sōmēśvara (Tabbalēśvara) temple

Kolar District	...	Kalvāra—	*Amaranārāyaṇa temple *Bhīmēśvara temple *Nakulēśvara and Sahadēvēśvara temples
		Rahmāngarh—	Hill fort
		Ālambgiri—	*Tirumalanāthasvāmi temple
		Siti—	Bhairava temple Sripatiśvara temple
		Kolār—	*Somēśvara temple *Kolāramma temple *Makbara
		Kuruḍumale—	Somēśvara temple *Vināyaka temple
		Āvaṇi—	Rāmēśvara and other temples
Mysore District	...	Seringapatam—	Old Masjid Old Garrison Hospital *The Breach and Monument Delhi Gate and Bridge *Dungeons Jibi Gate *Ranganātha temple Rāja's Palace *Swinging (De Havilland) Arch Coronation Building Narasimha temple Memorial Hall Tipu's Palace Gangādharēśvara temple Water Gate *Place of Tipu's Death *Inman's Dungeon Wellesley Bridge *Jumma Masjid Bangalore Gates South-East Fort Wall Flagstaff Cavalier Tipu's Racket Court Elephant Gate Sōmallūga Gate *Darya-Daulat Kaul Bazaar *Obelisk Catholic Cemetery Col. Grimstone's Tomb Abbe Dubois' Church Bailey's Tomb *The Gumbaz

Lal-Bagh
 Mantague's Tomb
 Abba Garden
 Scott's Bungalow
 Doctor's Garden
 Mysore Gate
 Garrison Cemetery
 Perīāpaṭṭa Bridge
 Rāṇi's Tomb

APPENDIX "B".

List of Photographs taken during the year 1934-35.

Sl. No.	Size	Description	View	Village	District
1	12" x 10"	Channakesava temple	View from North-east	Belur	Hassan
2	Do	Do	Do another	Do	Do
3	Do	Do	Do another	Do	Do
4	Do	Do	View of Nagannayakana Mantapa.	Do	Do
5	10" x 8"	Do	View of the temple from top of Gopura.	Do	Do
6	12" x 10"	Hoysaleswara temple	View of the East middle portion when dismantled.	Halebid	Do
7	10" x 8"	Do	Do	Do	Do
8-11	12" x 10"	Do	West view	Do	Do
12-14	Do	Do	Ceilings	Do	Do
15-16	8 1/2" x 6 1/2"	Do	Friezes	Do	Do
17	Do	Do	West view	Do	Do
18	Do	Do	Figures in the railing	Do	Do
19-20	6 1/2" x 4 1/2"	Do	Horses	Do	Do
21	Do	Do	North-east doorway	Do	Do
22	Do	Do	West view	Do	Do
23-24	Do	Do	Inscription stone	Do	Do
25	10" x 8"	Gomateswara figure	Do	Sravanabelagola	Do
26	Do	Narayanaswami temple	South-east view	Malurpatna	Bangalore
27	Do	Amriteswara temple	North-west view	Do	Do
28	Do	Chaudeswari temple	Taranagambha	Do	Do
29	Do	Do	Viragal	Do	Do
30	Do	Ramaswami temple	Stone figure	Kudalur	Do
31	8 1/2" x 6 1/2"	Aprameyaswami temple	Gopura	Malur	Do
32	Do	Do	Aprameya	Do	Do
33	6 1/2" x 4 1/2"	Do	South-west corner	Do	Do
34	Do	Do	Ambegalu Krishna	Do	Do
35	Do	Kailaseswara temple	Front view	Do	Do
36	Do	Do	View of Mukhamantapa	Do	Do
37	Do	Do	South-west view	Do	Do
38	8 1/2" x 6 1/2"	Gopalakrishna temple	Gopalakrishna figure	Chickmalur	Do
39	6 1/2" x 4 1/2"	Do	South-west view	Do	Do
40	Do	Brindavana	East view	Abbar	Do
41	Do	Thimmappara Ura, Mansion	Front view	Channaspatna	Do
42	Do	Do	Doorway	Do	Do
43	Do	Syed Ibrahim's Tomb	South-west view	Do	Do
44	Do	Old Fort-gate	Do	Do	Do
45	Do	Close's Monument	Front view	Closepel	Do
46	Do	Venkataramanaswami temple	South-east view	Bangalore	Do
47	8 1/2" x 6 1/2"	Tipu Sultan's Palace	Front view	Do	Do
48	Do	Fort gate	South view	Do	Do
49	Do	Gavi Gangadharaswara temple	View from North-east	Do	Do
50	Do	Kempambudhi tank and Kempe Gauda's tower.	Do	Do	Do
51	6 1/2" x 4 1/2"	Lal-Bagh	Flower gardens	Do	Do
52	Do	Cenotaph	Do	Do	Do
53	8 1/2" x 6 1/2"	Public Offices	South-east view	Do	Do
54	Do	Do	North-east view	Do	Do
55	6 1/2" x 4 1/2"	Do	South-east view	Do	Do
56	Do	Seshadri Memorial Hall	Do	Do	Do
57	Do	Museum	Do	Do	Do
58	8 1/2" x 6 1/2"	Central College	Do	Do	Do
59	Do	Tata Institute	Do	Do	Do
60	6 1/2" x 4 1/2"	Do	Do	Do	Do
61	8 1/2" x 6 1/2"	Do	Statue of Tata	Do	Do
62	6 1/2" x 4 1/2"	Do	Do	Do	Do
63	Do	War Memorial	Do	Do	Do
64	8 1/2" x 6 1/2"	Fort wall	Do	Devanahalli	Do
65	Do	Fort gate	Do	Do	Do
66	6 1/2" x 4 1/2"	Ambaji Durga	Do	Chintamani	Kolar
67	Do	Amaranarayana temple	South-east view	Kaivara	Do
68	Do	Do	Pillar in Navaranga	Do	Do
69	8 1/2" x 6 1/2"	Do	Porch	Do	Do
70	Do	Bhimeswara temple	South-east view	Do	Do
71	Do	Rahmangarh	Do	Do	Do
72	6 1/2" x 4 1/2"	Bhairava temple	Side view	Sidi	Do
73	8 1/2" x 6 1/2"	Someshwara temple	Do	Kolar	Do
74	Do	Do	Interior	Do	Do
75	Do	Do	Ceiling of Mahadvara	Do	Do
76	6 1/2" x 4 1/2"	Do	Mukhamantapa	Do	Do
77	Do	Do	Kalyana Mantapa	Do	Do
78	Do	Kolaramma temple	Kolaramma figure	Do	Do

List of Photographs taken during the year 1934-35—*concl'd.*

Sl. No.	Size	Description	View	Village	District
79	8½" × 6½"	... Somesvara temple	... South-view	... Kuradumale	... Kolar
80	8½" × 6½"	... Do	... Figures	... Do	... Do
81	6½" × 4½"	... Do	... Pillar in porch	... Do	... Do
82	8½" × 6½"	... Ganapathi temple	... Ganapati figure	... Do	... Do
83	6½" × 4½"	... Do	... Kartikeya figure	... Do	... Do
84	Do	... Bharatesvara and Angadesvara temple.	... Doorways	... Avani	... Do
85	8½" × 6½"	... Lakshmanesvara temple	... Interior view and Dipastambha.	... Do	... Do
86	Do	... Do	... View from Northwest	... Do	... Do
87	6½" × 4½"	... Durga figure	... Do	... Do	... Do
88	8½" × 6½"	... Nandi hill	... View from east	... Nandi	... Do
89	Do	... Narasimha temple	... Kanthirava image	... Seringapatam	... Mysore
90	Do	... Darya Daulat	... Interior	... Do	... Do
91	Do	... Do	... Battle scene	... Do	... Do
92	Do	... Do	... Tipu and Hyder	... Do	... Do
93	6½" × 4½"	... Do	... South-west view	... Do	... Do
94	8½" × 6½"	... Monument and breach	... Do	... Do	... Do
95	6½" × 4½"	... Fort gate	... Delhi gate, North view	... Do	... Do
96	Do	... Do	... Do South view	... Do	... Do
97	Do	... Dungeon	... Exterior view	... Do	... Do
98	Do	... Do	... Interior view	... Do	... Do
99	Do	... Water gate	... Do	... Do	... Do
100	Do	... Elephant gate	... Do	... Do	... Do
101-102	Do	... Cauveri sopana	... Do	... Do	... Do
103	Do	... Wellesley Bridge	... Do	... Do	... Do
104	Do	... Tonnar tank	... View of the sopana	... Tonnar	... Do
105	Do	... Do Sals figure	... Do	... Do	... Do
106	Do	... Do View of temple from tank bund.	... Do	... Do	... Do
107-108	8½" × 6½"	... Copper plate inscriptions of the Kadamba King Ravivarma.	... Do	... Do	... Do
109	6½" × 4½"	... Do seal	... Do	... Do	... Do
110-113	Do	... Sringeri copper plates	... Do	... Do	... Do
114-118	8½" × 6½"	... Copper plate inscription of Chalukya King: Rajaditya	... Do	... Do	... Do
119	6½" × 4½"	... Do seal	... Do	... Do	... Do
120	8½" × 6½"	... Hebbalguppe stone inscription of Duggamara.	... Do	... Do	... Do
121	10" × 8"	... Basavatti stone inscription of Sriyurnaba.	... Do	... Do	... Do
122	8½" × 6½"	... Paschimavattini stone inscription of Vidyananya.	... Do	... Do	... Do

APPENDIX "C".

List of drawings prepared during the year 1934-35:—

1. Mysore State Map.
2. Halebid, Hoysaleswara temple ... Elevation and plan of central niche.
3. Belūr, Kēśava temple ... Elevation of a pillar.
4. Do do ... Garland-like designs on trunk of pillars.
5. Amṛitāpur, Amṛitēśvara temple ... Site plan.
6. Do do ... Compound wall.

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